THE

ANTIJACOBIN

Review and Magazine,

&c. &c. &c.

For JULY, 1808.

History may, in the perverſion, ſerve for a magazine, furniſhing offenſive and defenſive weapons for parties in church and ſtate, and, ſupplying the means of keeping alive or reviving diſſentions and animoſities, add fuel to civil fury. Seldom have two ages the ſame faſhion in their pretexts and the ſame modes of miſchief. Wickedneſs is a little more inventive. Whilſt you are diſcuſſing faſhion, the faſhion is gone by. The very ſame vice aſſumes a new body. It walks abroad; it continues its ravages; whilſt you are gibbeting the carcaſs or demoliſhing the tomb. You are terrifying yourſelves with ghoſts and apparitions, whilſt your houſe is the haunt of robbers. It is thus with all thoſe, who, attending to the ſhell and huſk of hiſtory, think they are waging war with intolerance, pride, and cruelty; *whilſt, under colour of abhorring the ill principles of antiquated parties, they are authorising and feeding the ſame odious vices in different factions, and perhaps in worſe.*

BURKE.

A Hiſtory of the early Part of the Reign of James the Second; with an Introductory Chapter. By the Right Hon. Charles James Fox. *To which is added an Appendix.* Demy 4to, pp. 486. 1l 16s; large paper, 2l 12s 6d. Miller. 1808.

THE gradual eſtabliſhment of our conſtitution in its freedom has been the cauſe of ſeveral important æras in our hiſtory, and of ſeveral gradations in our condition as citizens. The decline of the feudal ſyſtem, which in former ages tended ſo conſiderably to check the power of the crown, as well as to keep the people in a ſtate of vaſſalage, left the King in the full exerciſe of executive authority, unmoleſted and uncontrouled. The Tudors were little inclined to neglect this ſuperiority which they had caſually obtained over their anceſtors, educated as they had been in the high notions of a divine right, and of an indefeſible hereditary power. For-

tunately, however, for the liberties of Engliſhmen, at the ſame time that the extinction of feudal tyranny augmented the power of the monarch, it indirectly rendered him more dependent on his people. The aids, the reliefs, the ſcutages, the taxes, both of money and of perſonal ſervices, ſo eſſential to the ſplendour of the Crown, as well as to the ſecurity of the realm, were neceſſarily at an end with the antient eſtates of the nobility. In this exigency, it was only to the people, or their repreſentatives in the Commons Houſe of Parliament, that the monarch could apply for public ſupplies. The Houſe ſaw this criſis, and improved on the advantage. But at the ſame time that its conſequence increaſed, as the third eſtate of the realm, it was placed in a new ſituation of power and controul. Compoſed before of men of low ſituations, humble birth, and ſlender fortunes, it ſuddenly beheld itſelf poſſeſſed of a dignity which commanded the reſpect of men. It could not be expected that, in this new and untried ſtation, the Commons ſhould act with experienced conſiſtency, and it is contrary to human nature to believe that it would not attempt an extenſion of its power. The rebellion againſt Charles I (of which in his Introduction Mr. Fox takes a review) we have been accuſtomed to conſider as in a great degree ſpringing from the intrigues of dark and deſigning men, deſirous of a removal of evil counſellors, becauſe themſelves were not in office, and willing to promote any change in public affairs that might redound to their own advantage. At the ſame time many good men, both in and out of the Houſe, and, indeed, the nation at large, adhered to the Commons as the immediate repreſentatives of the people, and as that eſtate which, in their miſtaken apprehenſion, were more conſtitutionally free than either of the other two, the nobility or the clergy. They conſidered too the temper of the monarch, ever arbitrary and high in its notion of prerogative, as leaſt of all likely to reſt quiet under conceſſions which, at the ſame time that they detracted from his power, might ſeem to have been extorted from him by fear and by force.

It is on this portion of our hiſtory that ſo much diſſention has been created among hiſtorians, ſome conſidering Charles as a martyr to the prerogative of his anceſtors, others execrating him as a tyrant to the ſpecies. The prerogative of the Crown, as is confeſſed by our earlieſt lawyers, was given for the benefit of the people, to be extended when their intereſt required its extenſion, and to be curtailed whenever its curtailment ſhould be neceſſary for the accompliſhment of the end for which it was deſigned. However we

may be diſpoſed to cenſure or condemn certain parts of the conduct of Charles, we cannot accord with our author in his party prejudices on this ſubject. He will not allow the furious civil diſſentions which terminated in the death of that unhappy monarch, the name of a rebellion, although we cannot conceive what other term can be aſſigned to the act of the Commons in taking up arms againſt a lawful ſovereign—in the contemplation of law independent of their authority, and the meditation of whoſe death is treaſon. The palliation which is indirectly attempted of the murder of Charles ſeems to us to carry with it more of ſophiſtry than of truth. This, indeed, is not the firſt time in which the author has thrown aſide the character of the hiſtorian, and aſſumed that of the pleader, the orator, the partizan, as if hiſtory required any other intereſt to be excited for its ſupport than that which ariſes from the events themſelves. That the King is not reſponſible for his conduct; that he cannot be ſummoned before any tribunal to hear an accuſation againſt himſelf, or to make a defence, is not laid down by our conſtitution, through any ſuppoſed ſanctity in the royal perſon, or through any acknowledged indefeſible right to the perpetration of injuſtice; but our laws have wiſely determined that as a king is neceſſary to temper their balance, his actions ought to remain uncontrouled, and that in any danger to the exiſtence of the monarch the ſecurity of the people is neceſſarily implicated.

The pretended juſtification of the death of Charles which is gratuitouſly aſcribed to Hume* by our author, and which he terms the beſt—that, whilſt Charles lived, the projected republic was not ſafe, appears nothing, at beſt, but an attempt to defend MURDER by REBELLION. Nor is it wiſer to ſay with our author that this is the uſual fate of dethroned princes, ſo that the ſhort interval between their depoſition and death has become proverbial, for this is an endeavour to palliate the crime by itſelf. The murder of Charles is one of the moſt atrocious mentioned in hiſtory, as it was that of a monarch who, even if he were admitted, contrary to the fact, to have been hypocritical, hollow, and inſincere, was nevertheleſs in his perſon by the conſtitution deemed inviolable. As an example to ourſelves it was uſeleſs, if we meant to eſtabliſh a republic; dangerous in the extreme if it was our intention to

* It will be difficult to find, in Hume's reflections on the murder of Charles, any thing which can be fairly conſtrued into a juſtification of that atrocious deed.

renew the monarchy. The fear of tyrannicide renders kings more fierce, cruel, and bloody, as it awakens their fears, and keeps their paſſions in a conſtant ferment. Even concerning "the queſtion of example in a more extended view" we cannot conceive how this atrocious action has in any degree ſerved "to raiſe the character of the Britiſh nation in the eyes of Europe," unleſs it be accordant with human nature to delight in blood, and to venerate thoſe who ſpill it.

At the death of the monarch, the conſtitution, as is uſual in times of anarchy, ſunk into abſolute deſpotiſm, and he who commanded the army was the tyrant. The adminiſtration of Cromwell was marked with all the talent which we might ſuppoſe the ſoldier to have poſſeſſed who raiſed himſelf to ſovereignty from the inferior claſſes of mankind. But the people hated, good men deſpiſed him; and ſo deſirous had both become for the reſtoration of the monarchy, ſo indifferent to any government but that which promiſed to be ſecure, that they would have reſigned unconditionally into the hands of Charles the liberties, for the violation of which they had brought his father to the ſcaffold. The conduct of Monk in effecting the Reſtoration was, no doubt, highly meritorious to himſelf and uſeful to his country. His character is moſt warmly and wantonly attacked by our author, who aſſerts that a baſer could not have been found in the loweſt ranks of ſociety*.

"Perſonal courage," he ſays, "appears to have been Monk's only virtue; reſerve and diſſimulation his whole ſtock of wiſdom. It is impoſſible in reviewing the whole of this tranſaction not to remark that a General who had gained his rank, reputation, and ſtation, in the ſervice of a republic, and of what he, as well as others, called, however falſely, the cauſe of liberty, made no ſcruple to lay the nation proſtrate at the feet of the monarch, without a ſingle proviſion in favour of that cauſe; and if the promiſe of indemnity may ſeem to argue that there was ſome attention at leaſt paid to the ſafety of his aſſociates in arms, his ſubſequent conduct gives reaſon to ſuppoſe that even this conduct was owing to any other cauſe rather than to any generous feeling of his breaſt: for he afterwards not only *acquieſced* in the inſults ſo meanly put upon the illuſtrious corpſe of Blake, under whoſe auſpices and command he had performed the moſt creditable ſervices of his life, but in the trial of Argyle produced letters of friendſhip and confidence to take away the life of a

* What will Mr. Fox's friend, the young Earl of Albemarle, the lineal deſcendant of this RESTORER OF THE BRITISH MONARCHY, ſay to ſuch groſs and unfounded abuſe of his brave anceſtor?

nobleman, the zeal and cordiality of whoſe co-operation with him, proved by ſuch documents, was the chief ground of his execution; thus gratuitouſly ſurpaſſing in infamy thoſe miſerable wretches, who, to ſave their own lives, are ſometimes perſuaded to impeach and ſwear away the lives of their accomplices."

The æra of Charles II's adminiſtration is emphatically ſaid "to be that of good laws and bad government." The eſtabliſhment of the right in the Commons to Parliamentary impeachment, which in a high degree protects us from the mal-adminiſtration of miniſters; the habeas corpus bill, which aſſured ſecurity to our perſons; and the abolition of the feudal tenures, which inveſted us with the full enjoyment of our eſtates; are all acts of this reign, and the two laſt amongſt the moſt ſplendid recorded in Engliſh legiſlation. But Charles himſelf entered into "a career of miſgovernment not long after his acceſſion to the throne, which that he was able to purſue it to its end is a diſgrace to the hiſtory of our country." That he ſcrupled not to receive a bribe from France, and thus betrayed the intereſts as well as the independence of his kingdom, is well authenticated; whilſt his perſecution of the Scots, his malignity towards Ruſſel, and his murder of Sydney, will render him ſtill more odious in the eyes of good men. At the concluſion of his reign indeed "deſpotiſm is ſaid to have been eſtabliſhed in England," and at the ſame time that the King amuſed himſelf with deſtroying the civil rights of his ſubjects by exacting "convictions againſt evidence, ſentences againſt law, enormous fines, cruel impriſonments," he had determined by diſuſing Parliaments to break down the conſtitution, and to govern by his own will. But Charles was arreſted in this tyrannical progreſs by death. He was ſuſpected by ſome who were cloſely connected with him, and even by the Ducheſs of Portſmouth, his miſtreſs, to have fallen by poiſon, but this appears upon the whole to reſt upon very ſlender foundations. His character is indiſputably one of the worſt in our Hiſtory.

"His ambition was directed ſolely againſt his ſubjects, whilſt he was completely indifferent of [to] the figure which he or they might make in the general affairs of Europe, and his deſire of power was more unmixed with the love of glory than that of any other man whom hiſtory has recorded; he was beſides unprincipled, ungrateful, mean, and treacherous, to which may be added vindictive, and remorſeleſs. On the other hand, it would be want of candour to maintain, that Charles was entirely deſtitute of good qualities, nor was the propriety of Burnet's compariſon between him and Tiberius ever felt, I imagine, by any one but its author. He was gay and affable, and if incapable of the ſentiments belonging to pride of a laudable ſort, he was at leaſt free from haughtineſs and inſolence. The

praiſe of politeneſs, which the ſtoics are not perhaps wrong in claſſing among the moral virtues, provided they admit it to be one of the loweſt order, has never been denied him; and he had in an eminent degree that facility of temper, which though conſidered by ſome moraliſts as nearly allied to vice, yet, inaſmuch as it contributes greatly to the happineſs of thoſe around us, is in itſelf not only an engaging but an eſtimable quality. His ſupport of the Queen during the heats raiſed by the Popiſh plot, ought to be taken rather as a proof that he was not a monſter, than aſcribed to him as a merit; but his ſteadineſs to his brother, though it may, and ought, in a great degree, to be accounted for upon ſelfiſh principles, had at leaſt a ſtrong reſemblance to virtue."

The unfiniſhed memorial before us contains but a ſmall portion of the reign of James II, which was the very period the author intended to treat of. The certainty of James having received a penſion from France, the adulatory addreſſes ſent up to him on his firſt acceſſion, the perſecutions of the Scotch Diſſenters, and the invaſion, defeat, and death of Monmouth, are the ſole events of the reign that are narrated. Many new lights, however, are thrown on this part of our hiſtory, and ſeveral ſources of inveſtigation laid open which were unknown to former hiſtorians. But the whole work is ſtrongly tinctured with principles, the truth of which, abſtractedly, we ſhould not be inclined to admit, and the danger of which in practice is certain and obvious. The invaſion of Monmouth is palliated, defended, juſtified, as if it were allowable for private individuals at any time to diſturb the eaſe of the ſtate, and to violate the ſecurity of the public, when, according to their imaginations, their is miſmanagement on the part of miniſters, or tyranny through the undue interference of the Crown. But let us hear Mr. Fox himſelf on this rebellion.

"It is difficult to accede to the opinion which Burnet ſeems to entertain, that though particular injuſtice had been committed, the miſgovernment had not been of ſuch a nature *as to juſtify reſiſtance by arms*. But the prudential reaſons againſt reſiſtance at that time were exceedingly ſtrong; and there is no point in human concerns wherein the dictates of virtue and worldly prudence are ſo identified as in this great queſtion of reſiſtance by force to eſtabliſhed government. Succeſs, it has been invidiouſly remarked, conſtitutes, in moſt inſtances, the ſole difference between the traitor and the deliverer of his country. A rational probability of ſucceſs it may be truly ſaid diſtinguiſhes the well-conſidered enterprize of the patriot from the raſh ſchemes of the diſturber of the public peace. To command ſucceſs is not in the power of man, but to deſerve ſucceſs by chooſing a proper time, as well as a proper object, by the

prudence of his means, no leſs than by the purity of his views, by a cauſe not only intrinſically juſt, but likely to enſure general ſupport, is the indiſpenſable duty of him who engages in an inſurrection againſt an exiſting government."—P. 176, c. 3.

Not only would public peace be in conſtant danger through the diſſemination of theſe principles from all who believe that national affairs could be better adminiſtered by *their* councils than by thoſe at preſent engaged in them, not only would public ſecurity be endangered from the perpetual attempts againſt the eſtabliſhed government by the vain, the raſh, and the diſaffected; but experience has ſhewn us how dangerous it is to confide in arms for the eſtabliſhment of liberty, and that the moſt deſtructive tyrannies to public rights and to public happineſs are thoſe which are raiſed, when laws are forgotten, by an armed force. It is then but juſtice to ſocial order and to the civil rights of individuals that ſuch ſentiments be expoſed, leſt they at any time miſlead the thoughtleſs or the unwary, and at the ſame moment that they prompt to rebellion appear to juſtify it. The legal and conſtitutional mode laid down by our anceſtors for the redreſs of grievances is neither by the inſtrumentality of arms, nor by a military tribunal, but through the medium of that repreſentative body which is the organ of the people, and which is ſuppoſed to bear with it our intereſts, our jealouſies, and our fears. If ever there ſhould arrive a period when this is univerſally corrupt, it will argue ſuch a wilful indifference to their liberties, as well as to their intereſts, on the part of the people, that no fate which could befal them would be worſe than their depravity deſerved.

One of the moſt obvious defects, indeed, that pervades the whole work is the violence of party ſpirit which it exhibits, thus affording an example under the ſhelter of which future writers may corrupt hiſtorical truth, whenever it diſturbs their ſelfiſh views or their bigoted prejudices. Were this example indeed univerſally followed, the object of hiſtory muſt be fruſtrated, as ſo great an uncertainty would then be introduced into the events of nations, ſo great a diſtruſt of human teſtimony, or ſo much error and deception. But the worſt of all hiſtorians are thoſe who are the advocates of a party, as party ſpirit is the moſt dangerous of all paſſions in the inveſtigation of truth. The judgment of the moſt candid is miſled by it, and, in proportion as men are ſincere in their attachment to their cauſe, are they likely to be warped in their narration of events, flowing from principles ſimilar to their own, or analogous to thoſe in later times which have rouſed and exer-

ciſed their feelings. There is in party ſpirit, too, a certain boldneſs diſdaining not the meaneſt compliances, if they do but injure its antagoniſts; aſſured as it is that individual blame will be ſhifted from him who incurs it to the party, and that this will not deny its coincidence with any meaſure however baſe, odious, or contemptible, which promotes its views. This more or leſs actuates the conduct of the hiſtorian who degrades himſelf to be the organ of a faction. If in the preſent author it is not diſcernible, it is that the ſoftneſs of his diſpoſition has prevented him from exerting his eloquence againſt any but tyrannical princes and corrupt adminiſtrations. It is, however, a great fault of this writer that on many occaſions, and more eſpecially in his introduction, he has adopted an oratorical manner, which however favourable it may prove to the diſplay of talent, is injurious to hiſtory. No two ſtyles can be more diſtinct than thoſe of rhetoric and hiſtory. The language of the one is plauſibility, that of the other truth. The firſt labours to excite the feelings; the object of the laſt is to convince the underſtanding. Hiſtory indeed diſdains not in ſome inſtances the aſſiſtance of eloquence, but there can be no greater blame attached to an hiſtorical work than to ſay it is rhetorical. This imputation at once leſſens its authority, ſhakes its reaſonings, and, whilſt it puts us on our guard againſt the author's manner, renders us likewiſe ſuſpicious of his matter. The rhetorical manner of writing hiſtory, indeed, always pre-ſuppoſes an intereſt in the tranſactions narrated which is unfavourable to truth, as he who has a cauſe to plead or to defend will neceſſarily ſeek to exalt it by the ſpecioufneſs of his arguments or the ſallies of his imagination, nor will he believe himſelf certain of ſucceſs until he has miſled the judgment of his readers. We are far, therefore, from beſtowing any commendation on the author for the profundity of his declamation, as we conceive it both improperly inſerted in an hiſtorical work, and as contrary to the end of hiſtory itſelf. In the narrative part of an oration, indeed, it might occaſionally be ſuitable and appoſite, as the orator muſt exert himſelf to rouſe the feelings and to keep alive the attention of his audience. But thoſe who read hiſtory go not to it with the deſire of being pleaſed but inſtructed, and the genuine mode of producing this effect is by a candid development of events, by a clear and ſuccinct view of their cauſes, and by an impartial delineation of the characters that were buſied in them. If we, indeed, are not much miſtaken, our author appears to have formed neither an accurate nor a comprehenſive view of the object of hiſtorical productions. He ſeems to have ſuppoſed, after the an-

cient writers, that hiſtory is a mere narrative of facts, intereſting only as they have produced different revolutions in the governments or manners of mankind. He had accordingly made no proviſion in his work for a ſurvey of arts, of ſciences, or of literature, in the period of which he meant to treat. Genuine hiſtory, however, as its chief deſign is to enlighten the ſpecies as to their real condition, and to point out the progreſſive improvement of our nature in whatever tends to our melioration or to our happineſs, ought to embrace all theſe objects. It is in this, indeed, that Hume and Gibbon excel the hiſtorians of antiquity, that, poſſeſſing more enlarged and enlightened ideas of hiſtory, they did not content themſelves, like the former, with a narrative of ſieges, ſkirmiſhes, and battles, which are the ſame in every age and among all nations; but they penetrated into the legiſlation, the cuſtoms, the peculiarities, literary, religious, and civil, of different nations, and opened new lights on the intellectual ſituation of man.

A hiſtorical ſketch of the origin and progreſs of this volume is given to the public in an addreſs of fifty one pages "to the Reader," ſigned "*Vaſſall* Holland," a ſignature, by the way, we ſhould have expected that this noble author's profeſſed reſpect for the "prejudices of the public" would have prevented him from adopting. From this account we learn that till 1797, when the iſſue of the French revolution had ſo completely falſified all his opinions reſpecting it, Mr. Fox had never thought of writing a hiſtory. About that period, however, he appears to have been ſomewhat chagrined with himſelf, and to have then felt the neceſſity of *hunting out* (as he would have expreſſed it) *per force* ſome hiſtorical baſis for his revolutionary ſpeculations. The great event which placed the Houſe of Hanover on the Engliſh throne ſeemed naturally to attract his attention firſt; but an apology was alſo to be made for the Catholics as well as the French revolution; hence it was indiſpenſable to commence his hiſtory ſomewhat earlier, and to vilify Shafteſbury and Locke for their oppoſition to Popery. Here his progreſs ſeems to have been extremely ſlow, and ſuch, indeed, as muſt militate very conſiderably againſt his reputation for poſſeſſing a vaſt and powerful mind. The whole of this Hiſtory (ſays Lord H.) was written occaſionally on "ſcraps of paper and covers of letters, in ſentences which he, in all probability, had turned in his mind, and in ſome degree formed in the courſe of his walks, or during his hours of leiſure," and afterwards corrected or amended them. Theſe fragments he read over to a perſon called Mrs. Fox, who tranſcribed them from time to

time, after which they were torn or burnt. The author's indolent diſpoſition was incompatible with much ſtudy or profound inveſtigation; yet we find this very weakneſs aſcribed to him as a virtue! Sometimes, however, he projected ſeveral literary works, and declared his determination of publiſhing an "edition of Dryden, a *Defence* of Racine and the *French* ſtage, Eſſay on the Beauties of Euripides," &c. &c. In a letter to the noble editor, in 1803, he complains of a modern writer's contempt of Racine.

"It puts me quite in a paſſion. *Je veux contre eux faire un jour un gros livre*, as Voltaire ſays. Even Dryden, who ſpeaks with proper reſpect of Corneille, *vilipends** Racine. If ever I publiſh my edition of his works, I will give it him for it, you may depend. Oh! how I wiſh that I could make up my mind to think it right to devote all the remaining part of my life to ſuch ſubjects, and ſuch only! Indeed, I rather think I ſhall; and yet *if there were a chance of re-eſtabliſhing a ſtrong Whig party (however compoſed)*,

"Non adeo *has* exoſa *manus* victoria fugit
Ut tantâ quicquam pro ſpe tentare recuſem!"

The laſt clauſe of this ſentence very ſatisfactorily evinces the author's "longing after power," and the forced ſtate of retirement to which adverſe events had driven him. His literary productions are neither numerous nor excellent in their kind; his Letter to the Electors of Weſtminſter, Eloge on the late Duke of Bedford, the 14th and 16th Nos. of the Engliſhman, publiſhed in 1779, Epitaph on the late Biſhop of Downe, and Verſes to Mrs. Crewe, and Mrs. Armſtead alias Mrs. Fox, are all the printed pieces that are avowed to be the productions of his pen. The "Ode to Poverty" and Epigram on Gibbon, generally attributed to him, are denied by his editor. How his reputed love of ſimplicity, indeed, can be reconciled with his admiration of the pompous and inflated Racine, we are at a loſs to conjecture, unleſs he thought it neceſſary to advocate the cauſe of *French* literature as well as modern *French* politics. His *French bias*, however, appears to have corrupted his taſte, as well as miſled his judgment, during the greater part of his life. That he ſhould have been an admirer of Dryden is much more natural and alſo more rational: his actual ſucceſſor in office, who in a ſcale of genius muſt be ranked as much his ſuperior as Dryden is to Pope, is ſaid to poſſeſs a ſimilar taſte. Light poetry, novels, romances, and plays, chiefly conſtituted Mr. Fox's literary entertainments, and it is probable he preferred

"* Mr. Fox often uſed this word in ridicule of pedantic expreſſions."

Triſtram Shandy to the Eſſay on the Human Underſtanding, or Grotius and Puffendorf on the Laws of Nations. To pleaſure all ſubjects were dedicated, to poetry all were aſſimilated; his ſentiments of civil policy, of negociations, and even of finance, were all referable to the ſame poetical view of affairs, without any regard to practical reaſon, or the eſtabliſhed cuſtoms and fitneſs of things. He appears to have viewed man through the medium of the drama, eſpecially through Racine's laboured imitation of the Grecian dramatiſts; and although not unfrequently deficient in the unities, he was often ſeduced by the idea of poetical juſtice to the prejudice of his country and the violation of all practical morality and ſound policy. His habits of popular ſpeaking alſo contributed to force upon him the moſt plauſible and "paſſion-ſtirring" views of things, in order to elicit that applauſe which the vulgar never fail to beſtow, but which great men deſpiſe. When ſpeaking of how things *ſhould* be, he appeared great; but in treating of them as they are, he was leſs than any other perſon of equal experience. Thus, for inſtance, he denominates Cromwell's government "a ſyſtem condemned equally by *reaſon* and by *prejudice*: by *reaſon*, as wanting freedom; by *prejudice*, as an uſurpation!" Here the champion of liberty, whoſe Hiſtory of James is conceived and written in the ſpirit of modern politics, calls *uſurpation*, the robbery of the deareſt rights of the people, and the direct violation of all moral juſtice, only a *prejudice!* Yet his noble editor aſſures us that he was moſt ſcrupulous in the uſe of words; and if ſo, it is evident he could not be very ſcrupulous about the conſiſtency of his own principles, or he would not thus have inſulted his fundamental maxim of the people's *right* to chooſe their own government. This, indeed, is only one of the numerous examples of the incompatibility of the poetry with the proſe of life, evinced in our author.

It remains that we ſhould ſpeak of the ſtyle of our hiſtorian, which is uniformly chaſte, ſimple, and ſpirited, and of which the following would be one of the beſt ſpecimens, were it not that it contains a fifth form "*manneriſm*" about it.

"At the breaking out of the civil war, ſo intemperately denominated a rebellion by Lord Clarendon and other Tory writers, the material queſtion appears to me to be whether or not ſufficient attempts were made by the Parliament and their leaders to avoid bringing affairs to ſuch a deciſion? That according to the general principles of humanity they had juſtice on their ſide cannot be fairly doubted, but did they ſufficiently attend to that *great dictum* of Tully in queſtions of civil diſſention, wherein he declares his preference of even an unfair peace to the moſt juſt war? Did they ſufficiently

weigh the dangers that might enſue even from victory? danger in ſuch caſes little leſs formidable to the cauſe of liberty than thoſe which might follow a defeat. Did they conſider that it is not peculiar to the followers of Pompey and the civil wars of Rome, that the event to be looked for is as the ſame Tully deſcribes it in caſe of defeat—proſcription; in that of victory—ſervitude? Is the failure of the negotiation when the King was in the Iſle of Wight to be imputed to the ſuſpicions juſtly entertained of his ſincerity? or to the ambition of the parliamentary leaders? If the inſincerity of the King was the real cauſe, ought not the miſchief to be apprehended from his inſincerity rather to have been guarded againſt by treaty, than alledged as a pretence for breaking off the negotiation? Sad indeed will be the condition of the world, if we are never to make peace with an adverſe party whoſe ſincerity we have reaſon to ſuſpect. Even juſt grounds for ſuch ſuſpicions will but too often occur; and when ſuch fail, the proneneſs of man to impute evil qualities as well as evil deſigns to his enemies will ſuggeſt falſe *ones*."

There are occaſionally in this Hiſtory modes of expreſſion, ſuch as "a ſtroke of ſound policy, a *young man* of ſpirit, from his profeſſional prejudices carried, as ſome have alledged *he did*," &c. which ſeem exceptionable in an hiſtorical work aiming at elegance. We are told, indeed, by the noble editor that "theſe phraſes are more likely to have been introduced upon ſyſtem than to have eſcaped the obſervation of the author, and crept in through inadvertence;" as if it were any juſtification of the hiſtorian to ſay that he *ſyſtematically* adopted coarſe and familiar phraſes, or wilfully obtruded obſolete modes of expreſſion on the Engliſh language. What though theſe terms were formerly uſed as appoſite and elegant by Dryden and Hooker? Language is perpetually fluctuating; and if we are to adopt words merely from the circumſtance of their being hallowed by ancient uſage, we not only ſhall be in danger of rendering our ſtyle humble and mean, but we ſhall defeat the purpoſes of language itſelf. Had Dryden and Hooker lived in modern times, they had doubtleſs adopted the mode of expreſſion moſt known, and therefore beſt calculated to circulate their ideas; nor would they have affected an obſoleteneſs which is unintelligible, or a coarſeneſs that is diſguſting.

There are ſeveral points in this hiſtorical memoir deſerving of notice, on which we have forborne to comment for the preſent; but probably our brother critics will ſoon afford us another opportunity for purſuing our inveſtigation under a different department of our work.

Grierſon's *Delineations of St. Andrew's, &c.*

[Concluded from page 122.]

IF a regard to truth induced us to animadvert with ſome ſeverity on Mr. Grierſon's very extraordinary account of the origin of biſhops in Scotland, of which, among the diſcoveries of modern times, he may claim the originality, it gives us much pleaſure to be able to compliment him on the liberality of his ſubſequent "Hiſtory of St. Andrew's." From his account of the many atrocities with which the progreſs of the Reformation was accompanied, in the eccleſiaſtical metropolis of Scotland, we ſhall ſelect that of the aſſaſſination of the able, but haughty and tyrannical, Cardinal Beaton, which we believe to be no leſs correct than it is candid.

"The conſpirators againſt his life, at the head of whom was Norman Leſlie, eldeſt ſon of the Earl of Rothes, had reſolved to carry their deſign into execution on Saturday the 29th of May, 1546. On the morning of that day, at the early hour of three o'clock, they aſſembled by appointment, to the number of ſixteen perſons, within the churchyard of the monaſtery, and, to avoid ſuſpicion, agreed that they ſhould attempt to get acceſs to the caſtle by ſmall parties of two or three at a time. This they were enabled to accompliſh with leſs difficulty than might have been at firſt expected; for the Cardinal had at that time employed about the place a great number of people in the conſtruction of a ſet of new works, by which it was propoſed to render the caſtle impregnable. But this, inſtead of obſtructing, contributed to favour the fatal enterprize; for the buſtle and ſtir occaſioned by the workmen paſſing and repaſſing along the drawbridge made the conſpirators paſs without particular notice. They had no ſooner entered than they proceeded to turn every other perſon out; and although there were then in the caſtle no fewer than one hundred and fifty people, workmen and domeſtics together, yet ſuch was their addreſs and intrepidity, that they cleared the fortreſs of them all. They next proceeded to the apartment where the Cardinal was ſtill in bed, and, after having been refuſed admittance by him, broke open the door. They reproached him for his paſt crimes in the moſt bitter and opprobrious terms, particularly for the death of Wiſhart; and, after proteſting ſolemnly that it was not out of hatred to his perſon or deſire of his wealth that they were prompted to act in the manner in which they did, but ſolely becauſe of his obſtinate and continued oppoſition to the true Goſpel of Chriſt, Mr. James Melvil, who made this ſpeech, ſtabbed him three times to the heart with a dagger. Such was the unhappy end of this ambitious eccleſiaſtic, whoſe inordinate love of power, as is too often the caſe, had ſteeled his heart againſt the impreſſions of humanity, and gave a colouring of juſtice, at the time, to the perpetration of a deed which could not otherwiſe have been viewed without the ſtrongeſt ſentiment of reprobation.

" It may be thought rather ſingular, perhaps," he adds, " that no writer or document informs us of the place in which the Cardinal was interred, or even whether he ever received any interment at all. John Knox only, after having, as he expreſſes himſelf, 'written merrily' upon the ſubject, informs us, that, 'as his funeral could not be ſuddenly prepared, it was thought beſt, to keep him from ſpoiling, to give him great ſalt enough, a cope of lead, and a corner in the ſea-tower (a place where many of God's children had been impriſoned before), to wait what exequies his brethren the biſhops would prepare for him.'

" This indecent and ſurely ill-timed *merriment* can hardly fail to inſpire diſguſt; but the following lines of Sir David Lindſay of the Mount, expreſs, perhaps with tolerable accuracy, the ſentiments of the moſt judicious individuals of the reformers at that time:—

" ' As for the Cardinal, I grant,
He was the man we well might want;
God will forgive it ſoon:
But of a truth, the ſooth to ſay,
Although the lown be well away,
The deed was foully done.'"

Our author's account of the aſſaſſination of Archbiſhop Sharp, one hundred and thirty-three years after that of this ambitious and intolerant Cardinal, is no leſs correct and candid.

" But let his conduct have been what it would, there can be no doubt with reſpect to the atrocity and injuſtice of the manner of his death. He was ſlain on the highway by men inveſted with no civil or military authority, and who took upon them at their own hand to execute public juſtice, or, as they thought proper to term it, 'righteous judgment by the hands of private men.'

" Whether his death was really premeditated or no, may admit of conſiderable doubt; but the leading circumſtances of it ſeem to have been nearly as follow.

" On Saturday the 3d of May, 1679, a party of the moſt forward and zealous of the Covenanters, conſiſting of nine perſons, many of them of reſpectable families, and at the head of whom was David Hackſton, Eſq., of Rathillet in the county of Fife, came abroad at an early hour to waylay a perſon of the name of Carmichael, on the heights betwixt Cupar and St. Andrew's. This Carmichael, who had been lately a merchant in Edinburgh, and had failed in trade, was now employed by the Privy Council as the fitteſt perſon they could find for ſearching out and bringing to puniſhment the frequenters of field-preachings; and, as he executed his commiſſion with the utmoſt *ſeverity* and *rigour*, he was of courſe particularly *odious* and *hateful* to the Covenanters. [By the way, we cannot help remarking that this redundancy of ſynonymous terms and epithets ſavours much of the tautological ſtyle of the Covenanters.] The party above mention-

ed, therefore, had reſolved upon the death of this man, and, knowing he was to be out that morning, had the higheſt hopes of falling in with him; but he, having got notice of their intentions, eluded their purſuit.

"The day being now advanced, and no appearance of their man, the party were upon the point of ſeparating, and returning each to his reſpective home; when a country boy informed them that the Archbiſhop of St. Andrew's was coming that way. He had ſtopped on his way from Edinburgh at the houſe of a clergyman near the village of Ceres, and his road from thence to St. Andrew's lay only at a ſmall diſtance. The information was too important to be received by the party with indifference. They interpreted the thing immediately into a divine interpoſition in their favour, and exclaimed, with rapture, 'He is delivered into our hands!' From that moment they reſolved that the Archbiſhop ſhould be put to death; and, ſelecting from among their number a leader whom they all ſwore to obey, they ſet off in full chace after the carriage, which was by this time come within ſight. The prelate, ſeeing himſelf purſued by a party of armed men, and being incapable of reſiſtance, as he was unattended by his uſual retinue, gave orders to his coachman to drive with all poſſible ſpeed; but he had not proceeded far till he was overtaken by his inhuman purſuers, and barbarouſly aſſaſſinated. This place is in Magus Muir, about three miles to the ſouth-weſt of St. Andrew's, and within ſight of the town. The fatal ſpot is ſtill marked by a large heap of ſtones."

Our author adds—"It is remarkable that theſe aſſaſſins, though it was now betwixt twelve and one o'clock of the day, and although they ſtayed to ſecure the Archbiſhop's papers and rifle his perſon, all eſcaped unnoticed; nor were any of them ever after diſcovered and brought to juſtice. But at the end of four months, five perſons, who had been taken priſoners at the battle of Bothwell, were brought and executed on Magus Muir, as victims to his manes."

Mr. G. is not ſingular in maintaining that none of the conſpirators were ever diſcovered and brought to juſtice; but it needs excite no ſurpriſe if none of them *had been* brought to juſtice, ſince they found protection and concealment in the rebel army which ſoon after took the field at Bothwell, where ſome of them may have met their fate, and from whence others may have been fortunate enough to eſcape. Hackſton, however, who was afterwards taken priſoner at the battle of Air's Moſs, where he headed the inſurgents, was tried, convicted, and executed, for the murder of the Archbiſhop, as well as for ſeveral acts of treaſon and rebellion. This holy ruffian, indeed, refuſed to anſwer to the charge of the Archbiſhop's murder, or to acknowledge the King's authority, and that of the Court of Juſticiary, aſſerting, in the Puritanical cant of thoſe times, "that they had uſurped a

ſupremacy over the Church belonging alone to Jeſus Chriſt, and eſtabliſhed idolatry, perjury, and other iniquity in the land; and, therefore, he, adhering to Chriſt's rights and Kingly office over the Church, declines them who are his open enemies, and competitors for his crown and power, as competent judges." The Preſbyterians, indeed, to this day, maintain that Hackſton was innocent of the Archbiſhop's murder, and execrate the cruelty and injuſtice of the government for ſacrificing to his manes thoſe *innocent victims* mentioned by our author. But, after the moſt diligent inquiry, we have no heſitation in pronouncing Hackſton guilty. It was proved, at his trial, that he was acceſſary to the murder, and it was well known that he had been elected by the rebel army at Bothwell to be one of their chief officers, becauſe he boaſted of the part he acted in that tragedy. Even by the account of Wodrow, whoſe voluminous hiſtory of that period is ſo partial, that it may, with more propriety, be called "A Vindication of the Conduct of the Scottiſh Puritans and Covenanters;" of thoſe, who "turned religion into rebellion, and faith into faction;" Hackſton was clearly acceſſary to the Archbiſhop's murder. He allows that Hackſton was preſent, and that the Archbiſhop in vain implored his protection; but it does not appear that he was one of the active aſſaſſins. He pretended, indeed, at firſt, by Wodrow's account, to diſapprove of the murder, and declined the honour of being their leader, becauſe there had been a difference betwixt him and the Archbiſhop in a civil proceſs; ſuſpecting that the world might attribute his conduct to malice, if he had an active hand in the murder: but there can be no doubt that his pretended ſcruples were all deep artifice and hypocriſy. He joined in the purſuit, and was, therefore, in the eye of the law, acceſſary, or *act and part guilty*. When the Archbiſhop was dragged out of his carriage, and on his knees implored his protection, he uſed no endeavours to ſave him, or to diſſuade his murderers from their ſavage purpoſe; and, in ſuch a caſe, not to endeavour to diſſuade, is to countenance; not to endeavour to ſave, is to be acceſſary to murder. He pitied not his grey hairs, nor the ſhrieks of his daughter, but ſtood by a cool ſpectator of this deed of hell; the atrocious murder of a Proteſtant prelate. A cool ſpectator did we ſay? No; a delighted accomplice, whoſe reſentment and malignity were ſuperlatively gratified to ſee the deſtruction of the man whom he accounted his enemy; to ſee him drink the dregs of that cup of vengeance, which his cowardly cruelty, if not reſtrained by a regard for public opinion, could gladly have adminiſtered with his own hand. Hackſton

had been left guardian to two young ladies, whom he had defrauded of a great part of their property; and Archbiſhop Sharp, having been informed of his villanous and unprincipled conduct, had ſued him, and taken the injured orphans under his protection. The detection and expoſure of his iniquity, and the diſappointment of his avarice, were never to be forgiven by that ferocious fanatic. Forgiveneſs of injuries was not one of the few virtues of

> ——— that ſtubborn crew
> Of errant ſaints, whom all men grant
> To be the true *Church militant*;

whoſe creed rejected all morality, as heatheniſh and judicial, and reprobated all but *imputed righteouſneſs*;

> "Cauſe grace and virtue are within
> Prohibited degrees of kin."

If the five men who were executed on the ſpot where the murder was committed were not acceſſary to the murder, they were, however, not the *holy* and *harmleſs ſaints* they are reputed to have been by the ignorant people in that neighbourhood, who point out to the paſſing ſtranger what they call "the martyrs' tombs." The ſaints of that generation refuſed even to own that the *killing* of the Archbiſhop was *murder*. They deemed it rather meritorious; a deed of holy zeal, of ſignal vengeance, juſtified by many ſimilar inſtances in the ſacred Scriptures, and prompted by the Spirit of God! Thoſe *bleſſed martyrs*, too, thoſe *meek and innocent lambs*, who were ſacrificed as *victims to the Archbiſhop's manes*, when offered their lives on condition of ſubſcribing a bond never *again* to riſe in arms againſt his Majeſty or his authority; yea, though that bond was repeatedly tendered to them, not only contemptuouſly rejected this offer of mercy, but refuſed to acknowledge the riſing at Bothwell, where they were taken priſoners, to be a *rebellion*. What ſhould we now think of men convicted of rebellion, who, when offered their lives, as thoſe fanatics were, if they would engage to live peaceably under the government for the future, or even if they would ſay, "God ſave the King," (the eaſy condition required of the accomplices of Hackſton), "chooſe rather" (to uſe the words of the latter) "to endure all torture, and embrace death in its moſt terrible aſpect, than to give the tyrant and his accomplices any acknowledgment?" Such obſtinate and inſulting rebellion is not to be tolerated. Mercy to ſuch miſcreants, whoſe principles were incompatible with all government, is not conſiſtent with the public ſafety.

Much cenſure has been thrown upon the government of Charles the Second for the ſeverity exerciſed upon the turbulent and wrongheaded fanatics of that age. We will not attempt an unqualified defence of all the meaſures of that government, but it is but juſtice to obſerve, that neither forbearance nor indulgence wrought any effect on that perverſe and ſtubborn generation. "Indeed," as Arnot, in his "Hiſtory of Edinburgh," well obſerves, "it does not appear that indulgence was what they wanted. To extirpate, or in the enterpriſe be extirpated, ſeems to be the object which they had in view. This being their principle, it was immaterial to them, whether the government proceeded with lenity or rigour." "The ſeditious preachers," ſays he, in another place, "took every occaſion to provoke the people to throw off their allegiance. Every inſtance of compliance with, every act of ſubmiſſion to, the eſtabliſhed government was repreſented as ſinful. The paying of ceſs, or any ſpecies of ſubſidy, was deemed illegal and ſinful; nay, was termed '*a conſummate and crimſon wickedneſs, the cry whereof reached Heaven*;' and, to be guilty of celebrating the birth-day, was nothing leſs than 'blaſphemy againſt the Spirit of God.'" Yet, notwithſtanding their too ſucceſsful attempts to excite the people to rebellion, ſo lenient was the government, that, after the battle of Bothwell, "to remove from the Preſbyterians future occaſions of offence," ſays Arnot, "they were indulged in the liberty of attending houſe-conventicles, for the purpoſe of hearing their own miniſters; an *indulgence* which will appear more gracious by compariſon, when we reflect that, upon extinction of the rebellion, 1745, non-juring clergymen, who performed any acts of worſhip to thoſe of their perſuaſion, ſuffered a rigorous proſecution, impriſonment, and baniſhment; and that the hearers alſo were ſubjected to penalties."—Having already exceeded our limits in our remarks on what appeared to us to be the moſt prominent parts of this little topographical work, we have only to obſerve that our author gives a very full and very favourable account of the Univerſity of St. Andrew's. Having mentioned the courſe of ſtudy, and the prelections, in both colleges, he adds:

"Such are the various departments of ſcience and literature in this univerſity, and they are all filled by men of moſt reſpectable and diſtinguiſhed talents, indefatigable in their exertions for the intereſts of learning, and for the moral as well as intellectual improvement of their pupils. The ſituation of the place, too, is peculiarly favourable, as has been univerſally allowed by all judicious obſervers. The ſalubrious and exhilarating purity of the air; the healthful and inno-

cent nature of the exerciſes during the hours of recreation; the ſimplicity and ſobriety of the manners of the inhabitants in general; the diſtance from a diſſipated capital, or a large manufacturing town, where vices, often no leſs dangerous than thoſe of the capital, prevail; point out St. Andrew's as a moſt eligible retreat for youth. It is not eaſy to conceive that vice can ever here become prevalent; for the ſociety is ſo ſmall, that no individual can eſcape notice; and when a youth is found to be incorrigible, he is immediately diſmiſſed."

We had almoſt forgotten to caution Mr. G. againſt being impoſed upon by the waggery of thoſe who would play upon his too eaſy credulity (for he is not ſo incredulous on every ſubject as on that of the *origin of Biſhops*). Very little reflection might have convinced him, that the *boiling* of *golf-balls*, which he mentions as a part of the proceſs of that ſingular manufacture, would, by ſoftening them, completely deſtroy their elaſticity, and probably (though this would be of leſs conſequence) leſſen their ſpecific gravity.

American Encroachments on Britiſh Rights; or Obſervations on the Importance of the Britiſh North American Colonies, and on the late Treaties with the United States; with Remarks on Mr. Baring's Examination, and a Defence of the Shipping Intereſt from the Charge of having attempted to impoſe on Parliament, and of factious Conduct in their Oppoſition to the American Intercourſe Bill. By Nathaniel Atcheſon, Eſq. F. A. S. Pp. 377. 8vo. Butterworth. 1808.

THERE is, perhaps, no queſtion more ſimple or more capable of demonſtration than that of the value of trade, when all parties adhere to the eſtabliſhed laws, and ſtate the diſtinct facts as they ariſe in the courſe of buſineſs; nor is there any one more complex when the ſubtlety of ſelf-intereſt has taken the place of juſtice, and inferences and aſſertions of what *ſhould* be ſubſtituted for ſimple facts. When a merchant thinks proper to enjoy the comforts and protection of one kingdom, at the ſame time that he employs his capital in commercial ſpeculations in two other hoſtile nations, his private intereſt will not only quiet his conſcience with reſpect to the fidelity and allegiance he owes his own country, but will alſo ſuggeſt to him many artful expedients by which he may continue in ſafety his nefarious contraband

trade, and from its lucrativeneſs delude a few of his unthinking countrymen into an ignorant approval of ſuch unworthy practices. Others, again, who talk loudly about the freedom and equality of trade, will eagerly embrace all ſuch ſpeculations, not that they believe them true, or are deceived by them, but that they may more effectually deceive others by concealing their own avarice and inſatiable rapacity. Hence ariſe the differences of opinion with reſpect to commerce, and the uncertainty of the balance of trade. Would merchants but carry into their commercial ſpeculations as much common honeſty as the law obliges petty tradeſmen to do, who portion out their goods by weight or meaſure, both the abſolute and the relative profit and loſs of nations might be aſcertained to a farthing every year. Or, would they identify their own intereſt with that of the country in which they live, the public would no longer be inſulted by paradoxes and quibbles calculated only to conceal the ſiniſter views of illicit traders, but be informed and directed ſolely to its true intereſts, and, we might add, to the intereſt of all other nations alſo. We muſt not, however, dwell on general obſervations, but turn to the facts and unanſwerable arguments of this very able inveſtigation, which, were all the enormous wealth of the Barings to be devoted to pay writers to anſwer or refute theſe ſtatements, would ſtill be very inadequate to the taſk.

A brief abſtract of the contents of this volume will convince the reader of the variety and extent of the reſearch which it manifeſts. Independence of America acknowledged —trade with the United States regulated by order of Council—differences about boundaries—diſcriminations in favour of the United States inconſiſtent with the treaties with other nations, and injurious to Britiſh intereſts—unfounded claim of the United States to Britiſh iſlands in Paſſamaquoddy Bay—convention for ceding theſe iſlands in 1803 by Mr. Addington, but which was not ratified—American uſurpation of theſe iſlands—vexatious conduct and exactions of American revenue officers on Canadian traders—obſervations on the late unratified treaty, and boundaries of Canada—American infractions of the treaty of 1794, and duties impoſed at the inland ports—contraband trade by the Americans at Paſſamaquoddy Bay, and its injurious effects on the Britiſh provinces—gypſum trade—defects in former treaties to be avoided in future—Indian trade of the Britiſh colonies —ruinous conſequences reſulting from the relaxation of the maritime rights of Great Britain, and the ſuſpenſion of the navigation and colonial ſyſtem. A particular account of the

preſent ſtate and natural productions of Canada, its timber trade, and duties, hemp, flax, and fiſheries.—The preſent ſtate and reſources of Nova Scotia and New Brunſwick, their timber, fiſheries, grain, gypſum, &c.—General *decreaſe* of Britiſh ſhipping—a critical inveſtigation of the cauſes and alarming conſequences of this fact, and of the principles or opinions which have been promulgated in defence of it—increaſe of the trade of Great Britain not attributable to the new ſyſtem, expoſition of the erroneous *(ſuppoſed)* facts advanced in favour of it.—Conſtitutional objections to the new ſyſtem, and to carrying on the trade of the kingdom under orders of council—Defence of the ſhipping intereſt, and their patriotic oppoſition to the American intercourſe bill, and praiſeworthy conduct during the French revolution-war.—Mr. Pitt's intention to enforce the maritime rights of Britain.—A critical examination of the effects of the late orders of council, of the ſhipping intereſt in general, of the reſources and proviſions for the Britiſh Weſt Indies, and of Mr. Baring's *erroneous* ſtatements of the American imports and exports.—Preſent ſtate of the fiſheries and trade of Newfoundland and Prince Edward's Iſland. Finally, the author proves the neceſſity of giving effect to the carrying trade of Great Britain with a view to the ſupport of its naval power. To this diſſertation is added an Appendix containing numerous documents relative to the ſhipping trade, and the ſtate of our North American and Weſt India colonies; treaties with the United States; extent and injurious effects of the American contraband trade carried on in the province of New Brunſwick; and, laſtly, the evidence and report of the committee of the Houſe of Commons on the commercial ſtate of the Weſt India iſlands.

Mr. Atcheſon, on examining the commercial conceſſions granted to the Americans, diſcovers that they are ſuch as are irreconcileable with the ſpirit of our treaties with other powers*, and quotes American authorities, Mr. Smith of South

* Recollecting what immenſe ſums are annually ſent out of Great Britain to the Baltic ſtates for timber of various deſcriptions, and thus foſtering countries which at every period of diſtreſs become our enemies, while a more rational policy would direct our attention to our colonies, and thereby ſave ſuch expence to the mother country; we cannot help conſidering the diſtinctions which depreſs the timber-trade of the Canadas, in *favour* of the United States, not only unjuſtifiable but even *criminal*. For example: ſix hundred deals, two hundred and forty deal ends, and ſix hundred ſtaves of the uſual dimenſions, when "imported from Ruſſia, Sweden, Pruſſia, or any other part of Europe (being the produce thereof) in a *Britiſh* ſhip, pay a duty

Carolina, and Mr. Juſtice Marſhall, to prove that the commercial ſyſtem of France, although ſhe has no commerce but that of neutrals, is leſs favourable to the United States than that of Britain, except in the ſolitary article of fiſh oil! Yet the American Preſident, taught perhaps by the artifices and even avowed ſentiments of certain Dutchmanlike traffickers in this country, ſtill requires *more* conceſſions, and during the adminiſtration of the *enlightened* and *learned geographer*, Mr. Addington, refuſed to ratify a treaty *ceding* to the United States the iſlands in Paſſamaquoddy Bay, on the 12th May, 1803! It would ſeem as if the guardian genius of Britain, at the time her miniſters, either from ignorance or perfidious deſign, were about to barter her rights, interpoſed her magical wand, and converted even the inſatiable cupidity of her enemies into a ſhield for the prerogatives of the "mighty iſland of the ocean." The American people, however, without any regard to the conduct of their ambitious Preſident, have taken forcible poſſeſſion of theſe iſlands; and the inconſiderable ſpot, called Frederick Iſland, a map of which with others is given in the work before us, in the courſe of a few years has increaſed its population from 200 to 2000 inhabitants, by encouraging deſertion from his Majeſty's army and navy, and by defrauding his Majeſty's ſubjects and the revenue in a ſyſtem of contraband trade. This, however, is not all; the Canadian merchant, by the artifice of the American revenue officers, is made to pay five and a half per cent more than any European merchant on his goods imported into the United States; yet the late treaty took no notice of this oppreſſive impoſition on the Canadian fur trade, nor made any proviſion for the protection of the Britiſh American colonial trade, but left all to "negociation and diſcuſſion at a future period!" By the uſurpation of the trade of Paſſamaquoddy Bay the Americans are become almoſt the excluſive carriers of gypſum, which is now ſo much uſed as a manure, and which is found in the Britiſh colonies only. In 1805 the quarries in

of 109*l* 4*s* 4½*d*. and in a *foreign* ſhip 111*l* 15*s* 10*d*. But when imported from the United States (being the produce thereof) in a *Britiſh* ſhip they pay only 2*l* 15*s* 3¾*d*, and in an *American* ſhip 8*l* 4*s* 7¼*d*!" Thus to favour the *ungrateful* Americans, and enable a few individuals to accumulate immenſe fortunes by a covert contraband trade, no proviſion is made for a ſupply of colonial timber; in conſequence of which, on every hoſtile emergency, the price of timber is advanced ſo enormouſly as almoſt to render it impoſſible for the *Engliſh* labourer to procure a ſhed to ſhelter him from the inclemency of the weather. Such is the policy of the men who arrogate to themſelves the excluſive title of friends of the people; ſuch the wiſdom of a ſtationery Temple!

Nova Scotia and New Brunſwick yielded 40,000 tons, which had it been exported in Britiſh ſhips would have employed at leaſt 10,000 tons of Britiſh ſhipping, navigated by 1,000 men, who would thus have been trained for the Britiſh navy; but the American veſſels carried away 32,000 tons, or four-fifths of this quantity, and thus deprived the Britiſh colonial merchant of the freight, which amounts to *double the value* of the article! In addition to the evils ariſing from the loſs of profit on trade and the deficiency of ſea-faring men to ſupply our fleets, the ſmall craft which tranſports the gypſum from the quarries to the iſlands in Paſſamaquoddy Bay are chiefly navigated by countrymen, who are tempted to leave their farms and make a ſhort voyage for the purpoſe of obtaining ſupplies of contraband articles from the American ſtores, but who would certainly be much better and more advantageouſly employed in attending to their agricultural purſuits.

"Not content," ſays Mr. A. "with theſe encroachments and exactions on the Britiſh trader, the ſubjects of the United States appear determined to extend them, when and wherever they have opportunity and power. About two or three years ago an American officer aſcended ſome of the rivers which fall into the Miſſiſippi, where the north-weſt traders have eſtabliſhments or trading poſts; and on his arrival there, notwithſtanding the hoſpitality and kindneſs he experienced from the Britiſh traders, inſiſted that the Britiſh flag and medals ſhould be recalled, and thoſe of the United States ſubſtituted; the territory being, as he aſſerted, within their limits. The north weſt partner then reſident there being intimidated, very inconſiderately and imprudently ſubmitted to this interference, inſtead of inſiſting that the territory was Britiſh; or, if any doubt could be entertained in that reſpect, that it ſhould be conſidered Britiſh until the line from the Lake of the Woods was aſcertained by the conſent of both nations. This opportunity of checking encroachments in that quarter being loſt, and intimations having been given of an intention to ſeize goods at the poſts dependant upon that which is called the Fond du Lac Department, that is, at the farther end of Lake Superior, the north-weſt company deemed it prudent, under ſuch circumſtances, to compromiſe with the officers of the United States for the duties on their goods there; and the collector at Michilimakinac, inſtead of requiring actual previous entries, has ſince been induced to receive at the cloſe of the ſeaſon, from the agents of the north weſt company, ſtatements of the duties ſo agreed to be given, and to accept the ſame accordingly; which it is evident he is conſtrained to do, not only under the circumſtances of that compromiſe, but from the opportunity there exiſted of evading in a great meaſure the payment of them."

On the ſingular circumſtance of Jefferſon's rejection of *two* treaties with Britain, although evidently to the preju-

dice of his own country, though perhaps not to that of his ambitious projects, our author juſtly remarks: "Thus have the *Rights* of Great Britain been *providentially* preſerved in two memorable inſtances by the force of *French* influence in America; which otherwiſe would have been conceded by the Britiſh government, from *too ſtrong* a diſpoſition to conciliate the eſteem of the United States."—The following account of the Britiſh American colonies will be read with intereſt at the preſent period.

"CANADA, it appears, is able to export great quantities of wheat and flour; and, during the preſent war, conſiderable cargoes of thoſe articles have been *annually* ſhipped from thence to Great Britain, Portugal, and other places. The temporary cauſes, which had checked the cultivation of this province, are in ſome reſpects removed, and an increaſed *annual* export of flour and wheat may be depended upon, as the culture of wheat and manufacture of flour are rapidly increaſing in that ſettlement; from whence have been recently exported in *one* year 800,000 buſhels of wheat and 30,000 barrels of flour.

"Great quantities of timber and lumber can likewiſe be furniſhed from Canada, particularly the *white oak*, which is uſed in the Weſt Indies for puncheon ſtaves; and although the price of lumber may be at preſent dearer than that which is the growth of the United States, it is of a much better quality, from being procured farther north.—In the London market, the Quebec ſtaves bear a much higher price than American.—The forefts of the two Canadas, Nova Scotia, and its dependencies, with New Brunſwick, are inexhauſtible, and capable of ſupplying every ſpecies of naval timber; and the inhabitants of theſe provinces only require the encouragement of the mother country, and a certainty of market, to induce them more extenſively to engage in that moſt important branch of trade, which is not ſo incumbered with difficulties as have been induſtriouſly repreſented. The Canadians have learnt to prepare their timber to great advantage by floating mills of a new conſtruction, and built at a third of the expence of the ordinary mills; and there is ſufficient water-carriage to tranſport the timber from the places of its growth to a ſhipping port.

'The timber, together with the maſts and ſpars, which have already been ſent to Great Britain from theſe colonies, afford ſufficient ſpecimens of their qualities, as well as the prices at which they can be ſold; and the increaſing demand proves them to be ſuitable for Britiſh uſe. The number of ſhips lately employed in this trade points out how advantageous, if properly encouraged, it will be to the mother country, eſpecially from the increaſed demand it will occaſion for Britiſh manufactures, which will be taken in return; beſides, it will, if Government adopt the proper means of promoting this branch of trade, ſo as to induce mercantile men of capital to engage in it, relieve the nation conſiderably from its dependence on the *Northern Powers* for ſupplies of naval timber. This prominent feature of the

trade of the colonies has become, from recent circumſtances, of the higheſt importance to Great Britain, in conſequence of the extention of the war in the north of Europe and the exiſting differences between Ruſſia, Pruſſia, Denmark, and this country.

" The different kinds of timber in the foreſts of theſe provinces are enumerated in other parts of theſe obſervations, which, from the numerous rivers and creeks that interſect the country, are brought with more than ordinary facility to convenient places for ſhipment. Of the excellencies of their qualities, the cargoes imported laſt year at Liverpool, and other ports, bear ample teſtimony: during that period, many Britiſh veſſels made in this trade two voyages from Great Britain to Nova Scotia and New Brunſwick, and ſome of them to Canada; thus pointing out, as it were, at this criſis, a new ſource of employment for the Britiſh ſhips which were formerly engaged in the Baltic trade.

" The other productions of Canada are wheat, peas, beans, barley, oats, potatoes, iron and copper ores. The timber conſiſts of oak, firs, pitch pine, aſh, elm, beech, birch, and maple. They likewiſe trade in furs, feathers, fiſh oil, ſalt proviſions, and many other articles."

" NOVA SCOTIA. This province was originally granted to Sir Wm. Alexander, in 1621; and in 1784 it was divided into two ſtates, namely, NOVA SCOTIA and NEW BRUNSWICK. Their ſituation is more advantageous to Great Britain than any other on the continent of North America; not only from their connection with Canada, the adjacent Britiſh iſlands and the fiſheries, and from their nearer proximity to the mother country, than the other dependencies, but alſo from the ſuperior excellence and number of their harbours, creeks, and inlets, and the facility with which they can ſupply the Britiſh Weſt India iſlands with the various kinds of lumber, boards, ſcantling, ſtaves and ſhingles; live ſtock, ſuch as horſes, oxen, ſheep, and hogs; pickled and dried fiſh, and ſalt proviſions, namely, beef, pork, and butter; which articles, were the navigation laws enforced, could be had from thence in Britiſh bottoms, and delivered in the Britiſh Weſt India iſlands at as cheap rates as they are now furniſhed in American veſſels from the United States, and with greater certainty and regularity, inſtead of the precarious ſupplies they now receive from thence. It is well known that the Americans will not ſupply the Britiſh iſlands, if there is the leaſt chance of an advanced price to be had for ſuch articles in the foreign iſlands, the Mediterranean, or elſewhere: the conſequence of which is, that our iſlands are frequently experiencing inconvenience from ſcarcity, whilſt at other times their markets are glutted; and thus it is, the Engliſh merchants are driven out of the colonial *ſupply* trade, from its uncertainty and great fluctuation.

" The woods of theſe provinces abound with all the various kinds of timber to be found in New England. The pine foreſts are not only valuable for furniſhing maſts, ſpars, all kinds of lumber, oak ſtaves excepted, and ſhip timber, but likewiſe may be made to produce oc-

caſional ſupplies of tar, pitch, and turpentine. The various ſpecies of birch, beech, elm, maple, and ſpruce, are found in all parts in great abundance.—It is not, however, to be expected that the inhabitants of theſe two provinces will become extenſive exporters of grain; the ſoil, as well as climate, being ſo much better adapted for other valuable purſuits, to grazing in particular. In all thoſe parts which are called the New England States, it has by experience been found to be the moſt advantageous occupation; and, long as they have been ſettled, it is known they ſtill prefer importing from other places the flour and corn they conſume, to raiſing it themſelves. For grazing, no part of the United States can exceed theſe provinces: horſes, oxen, ſheep, ſwine, poultry, and all the various articles under the denomination of live ſtock, are there raiſed in the greateſt abundance, and ſold at the loweſt prices: in proof of which, it is only neceſſary to mention, that formerly the inhabitants of Halifax and St John's were accuſtomed to import theſe articles from Boſton, and other places; but now, in addition to the large quantities required for home conſumption, his Majeſty's navy on the *American* ſtation, and occaſionally that on the *Weſt India* ſtation, with the King's troops in both provinces, are amply ſupplied with live ſtock and freſh proviſions, and ſeveral thouſand barrels of ſalted beef and pork are annually exported. Numerous ſaw-mills have been lately erected in various parts of Nova Scotia and New Brunſwick, and there is every reaſon to believe, that, with the aſſiſtance of Canada for oak ſtaves, they are fully adequate to ſupply the lumber required in the Britiſh Weſt India iſlands.—Iron ore abounds in many places, as well as lime-ſtone, grind-ſtone, and coal which is to be found in abundance in the eaſtern and northern parts of the province. The export of *gypſum* has been already ſtated to be an object of great importance, and the carriage of it, if *confined* to *Britiſh* ſhips, cannot fail to encourage ſhip-building in the provinces; to which there is reaſon to believe the United States muſt reſort for coal in a very few years, as other kinds of fuel have become ſcarce and dear in the ſea-port towns of the eaſtern provinces of the United States. The country along the ſhores of the river St. John, extending acroſs the province of New Brunſwick more than two hundred miles, and other leſſer rivers in the ſame province, abounds with pine trees of various dimenſions, ſuitable for maſts, &c., for the navy, more in number and value than are to be found in the King's other provinces in America, that is, in the vicinity of large rivers, for from no other ſituation can they be conveniently brought to market. From within a few miles of theſe rivers, the largeſt maſts are drawn on the ſnow, when from two to three feet deep, with teams of twenty or more pairs of large oxen, to the banks of the rivers; from whence after the ice is gone, and the rivers are full, and in ſome places overflown, they are floated to their mouths, and exported to Great Britain.

"The other products of New Brunſwick are ſimilar to thoſe of Nova Scotia. Its ſtaple commodities are, however, fiſh, lumber, and

ſalted* proviſions: of fiſh there were exported from New Brunſwick, in 1806, to Jamaica, 35,000 barrels, beſides about 13,000 barrels to the United States, for *contraband* articles; in addition to which, there was [were] alſo exported to the Weſt Indies upwards of 2,000 barrels of beef, beſides pork. It alſo appears in the ſame year, there was [were] ſhipped in American veſſels, from the iſlands in the Bay of Paſſamaquoddy, upwards of *five million feet* of *pine boards*, which were ſawn at the mills on the ſtreams on the Britiſh ſide of the boundary line."

The author then ſhews the juſtice and neceſſity of impoſing the ſame duties on American veſſels entering Britiſh Weſt India ports as they are obliged to pay on entering thoſe of our enemies. Unleſs the preſent miniſters adopt ſome ſuch meaſure as a ſubſtitute for the ſuſpended navigation laws, we can have little hope of its being effected, as, during the whole of laſt ſeſſion, we had not one truly independent member, whoſe diſintereſted reſpect for truth impelled him to call for and compare the *alledged* facts ſtated in Jefferſon's excluding proclamation with thoſe declared on oath before the naval court martial at Halifax. Still leſs can we hope for any good from ſuch a palliative meaſure, while in ſeveral of our Weſt India ſettlements duties are levied on *Britiſh* ſhips, from which *Americans* are *exempt* by *proclamation!* There is ſomething in this ſo repugnant to common ſenſe, that, did we not know the author's particular regard to truth and his extraordinary accuracy in citing facts, as well as the ſiniſter machinations of men who would ſacrifice their country and their deareſt friends for what they *ſuppoſe* their *private* intereſt, we ſhould be almoſt tempted to think it impoſſible. If men are capable of ſuch baſe treaſon to their country, can we be ſurpriſed, or ſhould we regret, that they have lately been made to drink deeply of the cup of bitterneſs? Unfortunately, the innocent ſuffer moſt in this caſe. The following item of a memorial addreſſed by a committee of Halifax merchants to Lord Hobart, in 1804, announces the fact, and ſhews how neceſ-

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"* *Extract from a letter from Trinidad, dated the 23d of February, 1808, to a merchant in London.*—'My laſt adviſed the receipt of your favour covering invoice and bills of lading of —— barrels, &c., of beef and pork ſhipped by the ———. Our market has been lately ſupplied very abundantly with ſalt proviſions from *Nova Scotia*, &c.; there is conſequently very little proſpect of a ſpeedy ſale, and as they ſell their proviſions *ſo much lower* than proviſions from Ireland can be afforded at, I cannot encourage you to repeat your ſhipment.'"

ſary it is for miniſters to inveſtigate minutely the conduct of the governors of the Weſt India iſlands.

" Firſt,—In the Iſlands of Barbadoes, Antigua, Saint Kitt's, and Jamaica, a ſtranger's duty of two and a half, or more, per cent is impoſed on imports; and, in the Iſland of Saint Vincent, *Britiſh ſubjects* excluſively are ſubject to a duty of three per cent, which muſt be paid in ſpecie, and to procure which a forced ſale is frequently made of part of the cargo to great diſadvantage. From this duty the *Americans*, being invited by proclamation, *are exempt!*"—Arr., p. 104.

The people of the United States, perhaps we ſhould ſay Mr. Jefferſon's *ſubjects*, being allowed to enter the *harbours* of the Britiſh ſettlements in America " for the *oſtenſible* purpoſe of *fiſhing*, have eſtabliſhed ſuch a ſyſtematic *contraband* trade, that the duties upon the exports of the United States to foreign countries, which are drawn back in favour of their trade to all *other* places, are withheld on their exports to Canada, Nova Scotia, and New Brunſwick!" In this manner the Canadian conſumers not only *pay American freights* but alſo *American duties* for the produce of the mother country and her colonies; and this in conſequence of the ſuſpenſion of the Engliſh navigation laws, which has effected ſuch a decreaſe in the tonnage of Britiſh ſhipping, and thereby diſabled the Britiſh American merchants from rivaling thoſe of the United States. The Americans in 1805 employed above nine hundred ſail of veſſels *fiſhing* and *trading* (unmoleſted by an enemy) in the *harbours* and *rivers* on the coaſt of Labradore and freights of Belleiſle; but were they, as they ought to be, obliged to deſiſt from the harbour fiſhery, they would alſo abandon that of the ſea, as it is not worth following; conſequently the whole of this lucrative trade would juſtly become the property of the Britiſh coloniſts. Of the enormous *decreaſe* of the Britiſh ſhipping, however, ſome idea may be formed from the facts that the " ſhips belonging to the Britiſh Weſt India iſlands, in 1794, amounted to 706 carrying 80,010 tons and 5,115 men; whereas in 1804, only ten years, in conſequence of the ſuſpenſion of the navigation laws, they amounted only to 67 ſhips carrying 7,629 tons and 626 men! In 1794, the Britiſh North American provinces had 129 ſhips bearing 24,900 tons and 1,452 men; in 1804, only 100 ſhips containing 11,906 tons and 734 men! Total *decreaſe* in the employment of plantation ſhips in ten years, under the ſuſpenſion of the navigation laws, is 768 ſhips, 91,373 tons, and 5,207 men!" Thus, the ſhip owners alone of the Britiſh Weſt India and American ſettlements have ſuſtained a poſitive loſs of 1,100,000*l* ſterl. of capital in ten years; and

the Britiſh navy, the bulwark of Engliſh liberty and commerce, has loſt ſeamen ſufficient to man eight ſail of the line. Even this is not all: the Britiſh ſhipping has *decreaſed* equally as much with America. "In 1786 there were 216 Britiſh ſhips entered from the United States; in 1806 only 68: in 1786, 213 Britiſh ſhips cleared out for America; in 1806 only 39!" In 1803 there were 1096 ſhips built in Great Britain; in 1806 only 548, juſt *one half*. Yet "the capital employed in Britiſh ſhipping in 1804 (including 22,051 veſſels of 2 283,442 tons and 157,712 men), at the low valuation of 12*l* per ton, was 27,401,304*l* ſterling; and the perſons who conſtitute the majority of the proprietors of this immenſe property are land owners as well as ſhip owners, and are otherwiſe deeply intereſted in the general welfare of the country. It may therefore be fairly aſked, what other intereſt in the kingdom, except the agricultural intereſt, is poſſeſſed of a viſible tangible property, equal to the ſhipping intereſt?"

Theſe facts are accompanied with ſome legal and political remarks on the introduction of the American intercourſe bill by Earl Temple; Mr Windham's circular letter, promiſing indemnity to the Weſt India governors for ſuſpending the navigation laws, thus "*unconſtitutionally* anticipating the judgment of Parliament;" and finally the deſpotic refuſal of *all* inveſtigation by the late miniſters, who deceitfully aſſumed the name of "friends of the people." Mr. Atcheſon's clear and deciſive ſtatement of facts and unanſwerable arguments will doubtleſs not paſs unnoticed by the party; and as Lord Temple is ſaid to be well ſupplied with *paper*, now ſo very coſtly an article, and Mr. Baring with money, ſo much wanted by authors, and as both are good Catholics, they may indeed do ſome *poſitive* good, and *expiate* their errors by giving employment to writers and printers to publiſh ſeveral pamphlets in reply to our author's "American Encroachments on Britiſh Rights." We cannot, however, diſmiſs this very unaſſuming but able work before us without quoting the author's remarks on the pamphlet bearing the name of little Mr. Baring. We do not believe the rumour, that it was written by Mr. Brougham, although it contains many of his romantic extravagancies. But an *honeſt* merchant would certainly have dealt more in truiſms than in ſuch flowers of rhetoric, and *his* "mode of *ſtating* the accounts" alſo would have been rather more buſineſs-like. Neither can we ſay that it was written by another ci devant Edinburgh Reviewer now enjoying "the loaves and fiſhes;" but it has been inſinuated, no doubt invidiouſly, that the author was very *liberally* re-

warded for his trouble, at leaſt in *promiſes*, which however deficient they may be in gravity, are likely to be *long* enough!

"An impartial examination," obſerves Mr. A., "of this writer's ſtatement [Examination of the Orders in Council] of the imports and exports of the United States for the years 1802, 1803, and 1804, ſo far as the ſame relate to their trade with Great Britain, will refute his obſervations on the ſubject, and ſhew that the advantages which are repreſented to be derived by this country from the trade with America are greatly exaggerated.

"It is ſtated that the average importation from Great Britain and her dependencies into the United States for the years 1802, 3, and 4, were 8,093,000*l*; and the average exports from the United States to the dominions of Great Britain for the ſame period 5,200,000*l*; leaving a balance in favour of Great Britain of 2,893,000*l*; 'which muſt be paid to us by the continent of Europe from the proceeds of conſignments made from America to Holland, France, Spain, Italy, &c.'

"It is alſo obſerved, 'That the *three years above mentioned* included one of extraordinary *ſcarcity* in this country, during which our importation of proviſions was unuſually large; ſo that upon the whole it would be no exaggeration to ſay, that we ſhould draw from the continent of Europe between four and five millions ſterling annually in return for the manufactures ſent to America, and for which that country has no other means of payment.'

"It is likewiſe alledged, that the amount of the annual importation, on the average of the preceding years into the United States from *all parts* of the world was 16,950,000*l*; and the exports from America on an average of the ſame years amounted to 15,400,000*l*; leaving a balance againſt America of 1,550,000*l*; and that 'the balance which this ſtatement would leave againſt America *muſt ariſe from the mode of ſtating the accounts*. Probably it is in her favour, but not much, as her demand for European articles will naturally be regulated by her means of paying for them.'

"The manner in which this publication has been noticed by a few of the leading members of oppoſition, and the reſpect which has been ſhewn to the author of it, from his general knowledge of American commerce, is not ſurpriſing; there being great reaſon to fear that, on ſubjects of this nature, the public are too frequently ſeduced and led away by ſpecious reaſoning, rather than undergo the fatigue or trouble of looking narrowly into or aſcertaining the real ſtate of facts: it therefore could not fail to excite ſome degree of aſtoniſhment to find it ſtated, that the exports from the United States to this country, on an average taken from the years 1802, 3, and 4, *included one year of great ſcarcity*, during which the importation of proviſions was unuſually large; intending, it is preſumed, to ſhew, that the average of thoſe years was conſiderably more than the ordinary imports from the United States to Great Britain and its dependencies. It is however to be remarked, that this ſtatement does

not include the year of ſcarcity. The harveſt in this country failed in 1800, and it was in 1801 that the large imports alluded to were made to Great Britain. This average therefore does not include that year; but what is of more importance to be noticed, it includes *one of peace*, and a ſubſequent year, when the belligerents had not given the ſubjects of the United States an opportunity to avail themſelves of their ſituation, in conſequence of the recommencement of the war.

"By the ſame authority from which this writer has taken his ſtatement, namely, Mr. Galatin's Report, it appears that the exports for the year 1801, prior to the 1ſt of October, from the United States to Great Britain and her dependencies amounted to dollars 42,132,000, or 9,479,700*l*; which is nearly twice the amount of the exports on the average of the three years before mentioned, viz., 1802, 1803, 1804, or 5,200,000*l*.

"Under theſe circumſtances, it may not be improper to draw the attention of the public to a ſubject which appears to have entirely eſcaped the notice of this writer, namely, the amount of freight paid on the imports from the United States into Great Britain and her dependencies, and which added to the amount of imports, the account between the two countries will then appear in a very different point of view.

"The average imports from the United States into the dominions of Great Britain for the four years before ſtated are 6,269,925*l*; the freight on which, whether to the Britiſh colonies or to Great Britain, is paid to the American ſhip owners (145,650 tons of American ſhipping came to Great Britain *alone* in 1801), and upon an accurate calculation may be eſtimated at one fourth value, or 25*l per cent*, of the firſt coſt in America, is 1,567,481*l*; which makes the whole value of the annual import into the Britiſh dominions from the United States, on the average before ſtated, 7,837,406*l*.

"The exports from Great Britain and her dependencies to the United States for the year 1801 amounted to 7,523,000*l*; and the average of the exports to them for 1802, 1803, and 1804, was 8,093,000*l*; or making an average export from Great Britain and her dependencies to the United States in four years of 7,950,500*l*, whilſt our imports amounted for the ſame period to 7,837,406*l*; leaving a balance in favour of Great Britain of only 113,094*l*.

"Therefore, upon a fair average of the four years 1801, 2, 3, and 4, *including* the year of ſcarcity, the balance of trade between Great Britain and the United States appears only to be 113,094*l* in favour of this country, which by this writer is ſtated at 2,398,000*l*!! and which is the only return or compenſation for the loan of 8,000,000*l* of capital, furniſhed annually by Great Britain to enable the United States to carry on their trade with all parts of the world (which is not ſtated at a larger ſum, although this author, and thoſe who appear to think with him, repreſent it at 12,000,000*l*), or two-thirds the value of their entire trade, agreeable to their mode of computation."

The author then ſtates that about half a million annually is loſt by bad debts; that the capital entruſted to Americans enables them on every emergency to threaten a confiſcation to the prejudice of the Engliſh merchant; that the freight paid to American ſhip owners is preciſely the ſame as paying for the produce of the country whence it is brought; that the balance of trade by any *fair* "mode of ſtating the accounts" is not now in favour of this country; and that the American ſhipments, although "they certainly enrich a *few individuals*, and the people of the United States, do *not* benefit Great Britain in any *national* point of view." In fact, the conceſſions to American ſhipping originated in error, and have ſince been ſupported by a conſpiracy to ſap the naval power of England by the enemy, whoſe artful and deluſive arguments have been either ignorantly or *intereſtedly*, perhaps both, adopted in this country, and maintained with an obſtinate pertinacity as contrary to the ſpirit of philoſophy as to ingenuouſneſs and *diſintereſted* patriotiſm. We muſt now cloſe our remarks and extracts from this excellent and intereſting work, which if not read attentively by all the members of the United Parliament, they will not do their duty. The learned author declares he has no other motive than the cauſe of juſtice and truth, independent of all commercial concerns; and as ſuch we recommend it earneſtly to the merchants, manufacturers, and landed intereſt, of the United Kingdom.

Poems and Tales. By Miſs Treſuſis. Small 8vo. 2 vols. 12s. Tipper. 1808.

THESE Poems are dedicated, with great propriety, to that admirable critic, and excellent man, Mr. William Gifford, by whoſe advice they are ſubmitted to public notice. No better paſſport to fame need be required by the moſt ambitious Muſe than the ſanction of that ſound critic, whoſe judgment no artifices can warp, whoſe taſte no ſophiſtry can pervert, and whoſe principles no temptations can corrupt. Indeed, theſe little volumes before us exhibit many ſpecimens of genius and of talent undefiled by meretricious ornaments, and undeformed by affectation; the fair poet is evidently the pure, unſophiſticated child of Nature, who *feels* what ſhe writes, and expreſſes herſelf with that ſimple eloquence of the heart which appeals moſt forcibly to the underſtanding, as well as to the feelings. With two of theſe ſpecimens we ſhall preſent our readers, requeſting them, however, not to

conſider them as having been ſelected from any ſuperiority which they poſſeſs over their companions.

"VALENTINE TO WILLIAM GIFFORD, ESQ.

"A pleaſing form, a virtuous mind,
A temper gracious, liberal, kind,
A friendſhip ſteady and ſincere,
A heart incapable of fear,
Becauſe incapable of wrong,
Such was the youth who grac'd my ſong;
Such was the guide I proudly choſe
When Valentine's ſweet morn aroſe;
The day, the year, are gone and paſt,
Yet ever ſhall our friendſhip laſt;
Halton, farewell! no longer thine,
Fate gives another Valentine;
For tyrant cuſtom has decreed
Thou ſhalt not to thyſelf ſucceed.

"Where ſhall the little lorn one ſtray,
Or who will point her dubious way?
Her doubtful ſtep may tread aſide
Without her lov'd, accuſtom'd guide;
Baniſh'd the harbour of his breaſt,
She knows, ſeeks not, where to reſt!
Her ſhatter'd veſſel ſcarce can 'bide
The toſſings of life's turbid tide;
Then let her caſt her eyes around,
And anchor on the firmeſt ground;
Implore ſome kind extended hand
To lead her o'er life's fairy land,
And point the dangers which await
A female's unprotected ſtate.

"And who ſo competent a guide,
Who o'er her conduct to preſide,
As he, whoſe quick diſcerning eye
Each little weakneſs can deſcry?
As he, whoſe noble candour proves
The beauty of that truth he loves?
O Gifford! though thy bitter page
Announces all the critic's rage,
The gall which makes vain folly ſmart
Flows from thy judgment, not thine heart;
For in thy meek, yet ardent, breaſt
What gentler virtues ſtand confeſt!
What dignified humility,
Join'd to the babe's ſimplicity!

Since ſuch thou art, I will not fear
To chooſe thee for th' enſuing year;
The humbleſt vot'ry of the Nine
Claims a Parnaſſian Valentine!
And if no talent ſhe reveals,
Her only boaſt is—that ſhe feels!
O Gifford! while the tender tear
Bedews thy gentle Anna's bier,
Dareſt thou aver no ſtone will tell
The name of him who lov'd ſo well?
While judgment, taſte, and feeling, live,
Dareſt thou aver no friend will grieve,
When Nature's nobleſt works decay,
And high-ſoul'd Gifford ſinks to clay?"

The character of Mr. William Gifford is here delineated with the chaſte pencil of truth. It diſplays no gaudy colouring, nothing exaggerated, nothing but what is perfectly correct and natural. In a word, 'tis a portrait drawn from the life and to the life. In the laſt lines the author alludes to two of the moſt beautifully ſimple, chaſte, and pathetic pieces of poetry in the Engliſh language. They are to be found in the notes to the MÆVIAD. They are the effuſions of the heart, addreſſed to the pure object of its beſt affections.

The following lines to Dr. Reynolds afford another proof of the ſuperiority of Miſs T.'s ſkill in the difficult art of poetical portrait painting.

"TO DR. REYNOLDS.

"Though grac'd with firm and manly ſenſe,
Yet, Reynolds, I ne'er learnt to fear thee!
At many a wight of leſs pretence
I've trembled, when his eye ſcowl'd near me.

"True, thou haſt wit; and worldlings ſay,
'Wit is a fiend, ſent by the Devil
Each harmleſs character to ſlay,
And turn a good into an evil.'

"True, thou haſt judgment, ſound and clear;
Vaſt properties, I ſcarcely deal in;
But yet I never own'd a fear
Till reaſon authoriz'd the feeling.

"Why is it thus? I'll tell thee why,
(Nor care I, ſhouldſt thou think me dreaming)
That mild benevolence of eye
On all good-will and kindneſs beaming;

" That open forehead, on whoſe brow
Sit Candour, Patience, meekly ſmiling;
Thoſe lips from whence ſoft ſoothings flow,
The pangs of ſuffering man beguiling;

" Are they not ſureties of an heart
With ſweet philanthropy o'erflowing,
Whoſe energies unwarpt by art,
Are ever kindling, ever glowing?

" Well, gentleſt of the human race,
Well thy profeſſion was ſelected;
Man's friend was written on that face,
With ſaving ſcience, heaven-directed!

" O thou'rt a general good! and they
Who know thy ſcience, worth, and feeling,
Muſt tremble at that awful day
Which from thee wreſts the power of healing.

" O thou'rt a general good!—then ſpare,
For others ſpare, thy ſtrength declining!
Watch o'er thine hours with tendereſt care,
To ſave a nation from repining."

That we may not be ſuppoſed to be actuated by undue partiality in our brief remarks upon theſe intereſting poems, we will obſerve, that the two pieces which we have here ſelected as ſpecimens are greatly deficient in that which many have conſidered as the *eſſential conſtituent, the very ſoul,* of poetry—FICTION! And, radical as ſuch a defect may be deemed, we will, even at the riſk of having our critical judgment impeached, ſtrenuouſly adviſe the amiable author of theſe Poems to take no pains, in any future efforts of a ſimilar kind, to remedy or to remove it.

Buchanan's *Journey from Madras through the Countries of Myſore, Canara, and Malabar, &c.*

[Concluded from page 156.]

IN our former account of this Journey, we accompanied Dr. B. through the extenſive inland kingdom of Myſore and the maritime province of Malabar: we have now to attend him through that which devolved to the Eaſt India Company by the victory of Seringapatam, called Canara, a corruption of Karnata. This province, like that of Malabar, runs along the weſt coaſt of the Indian peninſula, and is divided into northern and ſouthern. The author gives a very curious ta-

ble of the diviſion of the people into caſts or trades in this province, in enumerating its population. "The general reſult is," he obſerves, "in eſtimating the number of inhabitants, that in the ſouthern diviſion of *Canara* there are 79,856 houſes, inhabited by 396,672 perſons; of whom 206,683 are males, including 64,952 boys; 190,039 are females, including 49,737 girls. This exceſs of males," adds Dr. B., "above the female population, which alſo has been found to prevail in the *Bara-mahal*, and other parts of the peninſula where an accurate cenſus has been taken, entirely overthrows the doctrine upon which ſome ingenious [ſuperficial] reaſoners have attempted to account for the prevalence of polygamy in warm climates." There are no falſe arguments more common or more ſpecious than thoſe which make certain virtues depend on climate; yet he can be no naturaliſt who is not fully capable of ſatisfying the moſt ſcrupulous enquiries that the economy of nature is always the ſame in the ſame ſpecies, at leaſt in the higher order of animals. In man this is pre-eminently ſo; and the inſtitution of monogamy is ſo congenial with our phyſical conſtitution, and with that of ſociety, that it is ſurpriſing the idea is not more general even in ſavage life.

Dr. B. had no ſooner entered Canara than he was again ſtruck with the numbers of beggars, which indeed prevail in almoſt every part of India, except Malabar, where he ſcarcely met with one. The people of Canara likewiſe are equally addicted to plunder and rebellion as in the Myſore, and after the ſurrender of Seringapatam they thought to aſſert their independence; "but the deciſive meaſures adopted by Major Monro to puniſh all who preſumed to diſturb the peace, an aſſumed ſeverity of manner to prevent the hopes of ſucceſs from cajolery, and a ſtrict forbearance from making promiſes or conceſſions for the ſake of a temporary ſubmiſſion, have ſaved Canara from anarchy and deſtructive though petty warfare." At Mangalore there are 15,000 Chriſtians, Portugueſe, and their deſcendants from Goa: formerly there were about 80,000 of theſe inoffenſive people in Tulava, where they had 27 churches and a vicar-general ſubject to the authority of the Archbiſhop of Goa; but Tippoo threw all the prieſts into priſon, and forcibly converted the laity to Mahometaniſm, and only 10,000 eſcaped to Malabar. In ſouthern Canara there are now about 10,000, and more are returning as faſt as their poverty will permit. Tippoo alſo confiſcated all the property of the Hindu temples; but it has been principally reſtored by the Engliſh, who grant an allowance to both temples and moſques, although Major Monro

wiſely thought that very moderate expences ſhould be incurred in ſupporting the religious ceremonies of the natives; and his economy has had no bad effect; for no man, ſays Dr. B., can be more reſpected by the natives than he is. The following particulars diſplay the indifference of theſe people to any ſocial improvement.

"In the temples of *Tulava* there prevails a very ſingular cuſtom, which has given origin to a caſt named *Moylar*. Any woman of the four pure caſts, *Bráhman*, *Kſhatri*, *Vaiſya*, or *Súdra*, who is tired of her huſband, or who (being a widow, and conſequently incapable of marriage) is tired of a life of celibacy, goes to a temple, and eats ſome of the rice that is offered to the idol. She is then taken before the officers of government, who aſſemble ſome people of her caſt to inquire into the cauſe of her reſolution; and, if ſhe be of the *Bráhman* caſt, to give her an option, of living either in the temple or out of its precincts. If ſhe chooſe the former, ſhe gets a daily allowance of rice, and annually a piece of cloth. She muſt ſweep the temple, fan the idol with a *Tibet* cow's tail (*Bos gruiens*), and confine her amours to the *Bráhmans*. In fact, ſhe generally becomes a concubine to ſome officer of revenue, who gives her a trifle in addition to her public allowance, and who will flog her ſeverely if ſhe grant favours to any other perſon. The male children of theſe women are called *Moylar*, but are fond of aſſuming the title of *Stánika*, and wear the *Bráhmanical* thread. As many of them as can procure employment live about the temples, ſweep the areas, ſprinkle them with an infuſion of cow-dung, carry flambeaus before the gods, and perform other ſimilar low offices. The others are reduced to betake themſelves to agriculture, or ſome honeſt employment. The daughters are partly brought up to live like their mothers, and the remainder are given in marriage to the *Stánikas*.

"The *Bráhmany* women who do not chooſe to live in the temple, and the women of the three lower caſts, cohabit with any man of pure deſcent that they pleaſe; but they muſt pay annually to the temple from one ſixteenth to half a *pagoda*. Their children alſo are called *Moylar*; thoſe deſcended from *Bráhmany* women can marry the daughters of the *Moylar* who live in the temples; but neither of them ever intermarry with perſons deſcended from a woman of inferior caſt. It is remarkable in this caſt, where, from the corrupt example of their mothers, the chaſtity of the women might be conſidered as doubtful, that a man's children are his heirs; while in moſt other caſts the cuſtom of *Tulava* requires a man's ſiſter's children, by way of ſecuring the ſucceſſion in the family. The *Moylar* differ much in their cuſtoms, each endeavouring to follow thoſe of the caſt from which his mother derived her origin. Thus the deſcendants of a *Bráhmany* proſtitute wear the thread, eat no animal food, drink no ſpirituous liquors, and make marks on their faces and bodies ſimilar to thoſe which are uſed by the ſacred

caſt. They are not, however, permitted to read the *Védas*, nor the 18 *Puránas*. Indeed, but very few of them learn to keep accounts, or to read ſongs written in the vulgar language. Contrary to the cuſtom of the *Bráhmans*, a widow is permitted to marry. They burn the dead, and believe in the tranſmigration of ſouls, but ſeem to have very crude notions on this ſubject. They are, indeed, very ignorant of the doctrine of the *Bráhmans*, who utterly deteſt them, and will not act as their *Gurus* to give them *Upadéśa*. They will attend, however, at the ceremonies of the *Moylar*, and read the ſervices proper on the occaſion, and will accept from them both *Dhana* and *Dharma* [gifts for religious ceremonies]."

The images of theſe people are truly aſtoniſhing, and conſiſt principally of the rude figure of a naked man ſtanding upright, with branches of a vine coming up between his legs and twiſting round his arms to the ſhoulders; his ears are very large, and have holes in the under part of the lap: in other reſpects their features are neither ugly nor uncommon. At Carcuila in this province there is an image "made of one piece of granite, the extreme dimenſions of which above ground are 38 feet in height, 10⅓ feet in breadth, and 10 feet in thickneſs:" how much is below ground could not be aſcertained. There is a ſimilar coloſſal ſtatue or image at Sravana Belgula, in Myſore, which is 70 feet 3 inches high, and cut out of one ſolid rock! Such a ſtupendous work is an additional proof that religion can effect what no other motive will on a lazy people. The chronology of the Brahmans of Tulava is no leſs gigantic than their images. They ſay that Tulava was created and given entirely to them 1 *arbuda* (a thouſand million of years), 95 *crowds* (950,000,000), 58 *lacs* (5,800,000), and 80,000 years before the extinction of the *Pándu* family, which happened 3,865 years ago: thus, according to theſe chronologiſts, it is 1,955,883,865 years ſince the creation of their country Tulava! The moſt ſingular cuſtoms of theſe people are related.

"Having aſſembled," obſerves the author, "ſome of the *Corar*, or *Corawar*, who under their chief *Hubaſhica* are ſaid to have once been maſters of *Tulava*, I found that they are now all ſlaves, and have loſt every tradition of their former power. Their language differs conſiderably from that of any other tribe in the peninſula. When their maſters chooſe to employ them, they get one meal of victuals, and the men have daily one *hany* of rice, and the women three quarters of a *hany*. This is a very good allowance; but, when the maſter has no uſe for their labour, they muſt ſupport themſelves as well as they can. This they endeavour to do by making *coir*, or rope, from cocoa-nut huſks, and various kinds of baſkets from *ratans* and climbing plants, and mud walls. They pick up the ſcraps and offals of

other people's meals, and ſkin dead oxen, and dreſs the hides. They build their huts near towns or villages. Their dreſs is very ſimple, and conſiſts in general of a girdle, in which they ſtick a bunch of graſs before, and another behind. Some of the men have a fragment of cloth round their waiſt; but very few of the women ever procure this covering. They are not, however, without many ornaments of beads, and the like; and, even when poſſeſſed of ſome wealth, do not alter their rude dreſs. Some few of them are permitted to rent lands as *Gaynigaras*. In ſpite of this wretched life, they are a good-looking people, and therefore probably are abundantly fed. They have no hereditary chiefs, and diſputes among them are ſettled by aſſemblies of the people. If they can get them, they take ſeveral wives; and the women are marriageable both before and after puberty, and during widowhood. They will not marry a woman of any other caſt; and they are conſidered of ſo baſe an origin, that a man of any other caſt, who cohabits with one of their women, is inevitably excommunicated, and afterwards not even a *Corar* will admit his ſociety. The marriages are indiſſoluble, and a woman who commits adultery is only flogged. Her paramour, if he be a *Corar*, is fined. The maſter pays the expence of the marriage feaſt. When a man dies, his wives, with all their children, return to the huts of their reſpective mothers and brothers, and belong to their maſters. They will eat the offals of any other caſt, and can eat beef, carrion, tigers, crows, and other impure things; they reject, however, dogs and ſnakes. They can lawfully drink intoxicating liquors. They burn the dead, and ſeem to know nothing of a ſtate of future exiſtence; nor do they believe in *Paiſachi*, or evil ſpirits. Their deity is called *Buta*, and is repreſented by a ſtone, which is kept in a ſquare ſurrounded by a wall. To this ſtone, in all cases of ſickneſs, they ſacrifice fowls, or make offerings of fruit or grain, and every man offers his own worſhip (*Púja*); ſo that they have no officiating prieſt, and they acknowledge the authority of no *Guru*. They follow all the oxen and buffaloes of the village, as ſo much of the live ſtock, when theſe are driven in proceſſion at a great feſtival which the farmers annually celebrate."

"In the northern parts of *Tulava* there are two caſts called *Bacadaru* and *Batadaru*, both of whom are ſlaves, and ſeem poorer and worſe-looking than the *Corar*. Their maſters give annually to each ſlave, male or female, one piece of cloth worth a *rupee*, together with a knife. Each family has a houſe, and 10 *hanies* ſowing of rice-land, or about a quarter of an acre. At marriages they get 1 *mudy* of rice ($\frac{3}{10}$ buſhel), worth about 2*s*, and half a *pagoda*, or 4*s* in money. When their maſter has no occaſion for their work, they get no wages, but hire themſelves out as labourers in the beſt manner they can; for they have not the reſource of baſket-making, nor of the other little arts which the *Corar* practiſe. The maſter is bound, however, to prevent the aged or infirm from periſhing of want. When they work for their maſter, a man gets daily $1\frac{1}{2}$ *hany* of rice to carry home, with $\frac{1}{2}$ a *hany* ready dreſſed; in all 2 *hanies*, or rather more than $\frac{1}{15}$ of a

buſhel. A woman gets $1\frac{1}{4}$ *hany* of rice to carry home, and $\frac{1}{2}$ *hany* ready dreſſed; and a boy gets 1 *hany* [of $64\frac{8}{10}$ cubic inches] of rice.

"Theſe caſts have no hereditary chiefs; but quarrels are amicably ſettled by eight or ten prudent men, who aſſemble the parties, and, with the aſſiſtance of a little drink, diſcuſs the buſineſs. They never expel any one from the caſt: even women who commit fornication with ſtrange men are not ſubjected to this diſgrace. If the ſeducer has been a *Sudrá*, or man of pure birth, the huſband is not at all offended at the preference which his wife has given to a ſuperior. If he be a ſlave, the huſband turns her away; but then ſhe is taken to wife by her paramour, even though he be of a different caſt. In order to purify her for this purpoſe, the paramour builds a ſmall hut of ſtraw, and, having put the woman into it, ſets it on fire. She makes her eſcape, as faſt as ſhe can, to another village, where the ſame ceremony is again repeated, till ſhe has been burned out eight times; ſhe is then conſidered as an honeſt woman. The men may lawfully keep ſeveral wives, but either party may at pleaſure give up the connection. Girls after the age of puberty, widows, and divorced women, are all allowed to marry. Theſe caſts can eat goats, ſheep, fowls, and fiſh; but no other kind of animal food. They may lawfully intoxicate themſelves. None of them can read, nor have they any kind of *Guru*, or prieſt. In every houſe is a ſtone repreſenting the *Penates* called *Buta*, which, according to the *Bráhmans*, means a devil, or evil ſpirit. Two or three times a year the family perform worſhip (*Pújá*) to this ſtone, by oiling it, and covering it with flowers. Fowls are alſo ſacrificed to *Buta*, whoſe worſhip generally coſts the family from two to three *pagodas* a year; but the ſacrifices are the moſt expenſive part, and theſe the votary eats. It muſt be obſerved, that the *Hindus* of pure deſcent ſeldom eat animal food, except ſuch as has been ſacrificed to the gods; a cuſtom that ſeems to have alſo prevailed among the Grecians, in whoſe language the ſame word ἱερεῖον ſignifies a ſacrifice, and an animal whoſe fleſh is fit for eating. When the annual worſhip of *Buta* is neglected, he is ſuppoſed to occaſion ſickneſs and trouble. The ſpirits of the dead, both of thoſe who have been good or bad, and of thoſe who died naturally or by accident, are ſuppoſed to become *Pyſachi*, and are troubleſome, unleſs a ſacrifice is made to *Buta*, who takes the ſpirit to himſelf, and then it gives the living no more trouble."

The following are the wages of labour and the ſtate of the ſeaſons in Northern Canara, which is a very unhealthy country.

"In this country a few ſlaves are kept; but moſt of the labour, even in the grounds of the *Bráhmans*, is performed by the proprietors, or by hired ſervants. The *Haiga Bráhmans* toil on their own ground at every kind of labour, but they never work for hire. The hired ſervants ſeldom receive any money in advance, and conſequently at the end of the year are free to go away. No warning is neceſſary, either on the part of the maſter or of the ſervants. Theſe eat

three times a day in their maſter's houſe, and get annually one blanket, one handkerchief, and in money 6 *pagodas*, or 48 *rupees*, or 2*l* 8*s* 4½*d*. Their wives are hired by the day, and get 1½ *ſeer* of rough rice, and 3 *dudus*, of which 49½ are equal to 1 *rupee*. In ſo poor a country, theſe wages are very high. A male ſlave gets daily 2 *pucka ſeers* of rough rice, with annually one blanket, one handkerchief, a piece of cotton cloth, and ſome oil, tamarinds, and capſicum. He gets no money, except at marriages: but theſe coſt 16 *pagodas*, or 6*l* 8*s* 11½*d*, for the woman muſt be purchaſed. She, and all her children, of courſe become the property of her huſband's maſter. The woman ſlave gets daily 1¾ *ſeer* of rough rice, a blanket, and annually a piece of cotton cloth, and a jacket. Children and old people get ſome ready dreſſed victuals at the houſe of the maſter, and are alſo allowed ſome clothing. The men work from ſun-riſe till ſun-ſet, and at noon are allowed one *Hindu* hour, or about twenty-four minutes, for dinner. The women are allowed till about eight o'clock in the morning to prepare the dinner, which they then carry to the fields, and continue to work there with the men until ſun-ſet."

"The *panchanga*, or aſtrologer of this place, gives me the following account of the weather. In the month preceding, and the four months following, the ſummer ſolſtice, the winds are weſterly, and very ſtrong, with exceſſive rains; ſo that during theſe five months it is rarely ever fair for an hour. In the five following months, that is, two months before and three months after the winter ſolſtice, the winds are eaſterly, and of moderate force. The weather is in general fair; but during the firſt month there are ſome ſhowers, and during the two next there are every morning heavy dews and thick fogs. In the two months following the vernal equinox, the winds are variable, but come moſtly from the ſouth. At firſt they are moderate; but they increaſe in ſtrength toward the end of this period, and bring on the commencement of the rainy ſeaſon. At preſent, toward the end of the ſecond period, the nights are rather cool, with very heavy fogs in the morning. The days are clear, and very hot. The two moſt unhealthy ſeaſons are the two firſt months of the rainy ſeaſon and the four months of cool weather. At all times, however, the country is extremely unhealthy for people not inured from birth to its dangerous air."

"Moſt of the cultivation [in the ſouth-eaſtern parts of Myſore] is performed by the hands of the farmers, and of their own families. A few hired ſervants, but no ſlaves, are employed. A man ſervant gets annually of *ragy* 4 *candacas* of 200 *ſeers* of 72 inches, or nearly 26½ buſhels, worth at an average 28 *fanams*, with 12 *fanams* in money: in all, he receives 40 *fanams*, or 1*l* 4*s* 11½*d*. The hours of work are from half paſt ſix in the morning until noon, and from two in the afternoon until ſun ſet. The number of holidays allowed is very ſmall; but the ſervant occaſionally gets four or five days to repair his houſe. At ſeed time and harveſt, a day-labourer gets from ⅓ to ¼ of a *fanam*, or from 2½*d* to rather more than 1½*d* a day. Women get daily from ¼ to ⅕ of a *fanam*, or about 1½*d*."

Madu Linga Butta, a very learned antiquary among the Brahmans at *Banáwaſi*, gave the author copies of ſeveral inſcriptions, one of which, he ſaid, contains a prophecy written by a *Jain Guru*, "who by intenſe ſtudy had acquired the art of prophecy." This prophecy *Madu Linga* applies, perhaps for flattery, "to the ſucceſs of the Britiſh arms in India; and ſays that before the year of *Sálivahanam* [a great king from whom an era is derived, and univerſally uſed in Hindoſtan], 1900 [1978 of the Chriſtian era], the Engliſh are to poſſeſs the whole country from the ſnowy mountains to *Raméſwaram*." We hope thoſe of the Eaſt India Directors who wiſh to make the office *hereditary* in their families will not forget to give this Brahman interpreter of Hindu prophecy a handſome penſion, for this propitious anticipation of futurity.

The Hindus have been celebrated for little eaters, but not quite correctly. "A labouring man," ſays the author, "is ſuppoſed to eat daily the following quantities of the different kinds of grain: the *mana*, containing $84\frac{375}{1000}$ cubical inches; $1\frac{1}{2}$ *mana* of *ragy* (Cynoſurus corocanus L.), which is weekly $1,\frac{6489}{10000}$ pecks; 1 *mana* of *jola* (Holcus ſorghum L.), or weekly $1,\frac{989}{10000}$ pecks; 1 *mana* of cleaned *ſhamay* (Panicum miliare L. M.), or weekly $1,\frac{989}{10000}$ pecks; and $1\frac{3}{4}$ *mana* of rice, or $1,\frac{923}{10000}$ pecks weekly. The allowance of *jola* is reckoned the moſt nutritious." This is about $5\frac{1}{2}$ pecks in the week for the conſumption of one man, which is certainly a ſufficiency, even without animal food. There are Europeans who work much harder than any Hindus, and in as warm a climate, and do not conſume a greater proportion of vegetable matter, abſtaining alſo from every kind of animal food, except very rarely a little fiſh.—Dr. B. denies, in a ſubſequent part of this volume, that the uſe of ſpirituous liquors is ſo deſtructive to human life in warm climates as generally ſuppoſed; and inſiſts that it is not the effect of ſpirits, but the exceſs in which Europeans eſpecially indulge after drinking too freely, that deſtroys their lives. There is doubtleſs ſome truth in this, eſpecially when travelling through countries filled with noxious vapours; ſtill, however, the uſe of much ſpirits, although they are leſs intoxicating, cannot be ſafe in hot climates, where the air is pure, no more than in cold ones.

We could have wiſhed to have extracted the accounts of the cultivation of pepper and the preparation of *terra japonica*, a drug ſtill uſed in medicine. But our notice of this important work has already extended beyond the uſual length. We have before ſtated that it was chiefly printed unknown to the author, and that conſequently he could not

be conſidered reſponſible for many repetitions, omiſſions, and even the want of references to different parts, which would have rendered it not only briefer, but much more explicit, and the deſcriptions much more complete. It ſhould alſo be remembered that the whole is written for the uſe of perſons who already know ſomething of the manners and cuſtoms of India, and that, of courſe, ſome previous knowledge of the country is neceſſary to form an adequate idea of the induſtry and talents of the author. That his reſearches, however, have given very general ſatisfaction to thoſe capable of judging both of their accuracy and practical utility is certain, otherwiſe the legiſlators of Leadenhall-ſtreet would not have ſent the author from this country on a ſimilar journey, eſpecially as that was at once *complimenting* and *imitating* the conduct of Marquis Welleſley. When the author comes to publiſh his ſecond work, we hope he will write his ſentiments more *freely* on the conduct of ſeveral ſubordinate perſons who have accumulated fortunes in India, and particularly thoſe who ſhared in the plunder of the Polygars. If the Marattahs be only plundering hords, and living on the induſtry of others, it does not follow that Engliſhmen, intruſted with a temporary or local command, ſhould be ſuffered to imitate them with impunity. It may, perhaps, be *ſafe* for the author, at that period, to ſtate at leaſt ſome of thoſe mal-practices, which were checked and *puniſhed* too, as they ought, by Marquis Welleſley, and for which theſe men will never forgive him. We hope ſuch an expedition in India will never again occur as that to Candy in Ceylon. There are many inſtances of hints in theſe volumes that indicate a very reprehenſible conduct, although of a nature, and in characters, very different from thoſe publicly and falſely accuſed. Such conduct retards the civilization of India more than any other thing exiſting, except that of caſts; and in the countries where men of probity have had the direction of affairs inſtead of fortune-makers, the character of the people is evidently very ſuperior.

A Day in Spring, and other Poems; with Plates. By Richard Weſtall, Eſq., R. A. 8vo. Pp. 234. 12s 6d. Murray, London; Conſtable and Co., Edinburgh. 1808.

THERE is ſo near, and ſo intimate, a connection between the ſiſter arts of poetry and painting, that we naturally conclude that a good artiſt cannot be a bad poet, though it by no means follows that a good poet may not be a bad

artiſt. Thus, having been often delighted with the charming productions of Mr. Weſtall's *pencil*, we were led to form ſanguine expectations of pleaſure from the productions of his *pen*. And high as theſe expectations were raiſed, they ſuffered no diſappointment on the peruſal of the elegant volume before us, which contain many characteriſtic marks of ſuperior genius, taſte, and judgment. His deſcriptions of natural objects, and of natural ſcenery, which his pencil has ſo often delineated with pre-eminent ſkill, are highly beautiful; theſe appear to great advantage in the firſt piece, "A Day in Spring," from which we ſhall extract two or three ſtanzas.

"Roaming on, the place I find
Where full oft my lifted mind,
Joying at the opening ſight
Deeply drinks the rich delight.
Gradual hills of tend'reſt blue
Which their pure ætherial hue
O'er the diſtance lovely ſhed,
Like radiance from a ſainted head.
Herds, and flocks, and verdant woods,
Murm'ring ſtreams, and rapid floods,
Foreſts, dark with ſturdy oaks,
Fearleſs of the woodman's ſtrokes;
Rocks abrupt, that reach the ſkies,
On whoſe cultur'd margin riſe
Many a cottage, fenc'd around
With a well filled piece of ground,
Where the elder villagers
Quite forget the weight of years,
As their children's children play
Round them on a holiday:
See! they climb their aged knees,
Fraught with little arts to pleaſe;
See! they lay their dimples ſleek
Fondly to each furrow'd cheek,
And with kiſſes ſweet as May
Preſs the tears of joy away.

"Oft the weary traveller's feet
Reſt in yonder calm retreat;
And the humble habitants,
Glad to aid his little wants,
Haſte the nutbrown jug to fill
With beverage ſuited to his will;
Freſh-drawn milk, or home-brew'd ale,
Seaſon'd with ſome merry tale
That befel at ſheep-ſhearing:
While they talk, their young ones bring

All the orchard can afford,
And beſpread the friendly board;
Culling for their welcome gueſt
All the ripeſt and the beſt.
Grateful he repays the cheer
With the tales they love to hear
Of the ghoſts that ſhrouded ſtalk
In the frighted pilgrim's walk;
While the ſimple family
Scar'd, yet pleas'd, ſtand liſtening by.

" Where the ſcene is dark with yew,
Solemn riſing on the view,
Lo! a Gothic pile appears,
Touch'd but not impair'd by years.
See! a youth, with modeſt pride,
To its altar leads his bride,
Who, with timid downcaſt eyes,
Hopes, and bluſhes! fears, and ſighs!
As the prieſt, with ſaintly look,
Pious opes the holy book;
And their parents, ſtanding near,
Raiſe to Heaven the eye of prayer.
Go, ye bleſſed! go and prove
That the heaven of life is love!
Not that wild miſguided flame,
Borrowing oft the noble name;
Which like withering lightning flies,
Lives to wound, and wounding dies;
But that pure, that laſting beat,
Minds in minds congenial meet,
When fair Virtue's ſimple train
Own the maiden and the ſwain."

Nothing can be more ſimply beautiful than theſe ſtanzas, and the laſt in particular. The ſame ſpirit runs through the whole volume; but, unwilling to diminiſh the pleaſure which the reader cannot fail to derive from the peruſal of its varied contents, we ſhall quote only one other ſhort piece of a different deſcription from that before cited.

" THE MARRIAGE OF IGNORANCE.

" When Ignorance, on her leaden throne,
Sat calm, and joyleſs, and alone,
Wrapt in the web of ſloth,
No thought inform'd her ſullen breaſt,
No vice diſturb'd her gloomy reſt,
No virtue woke her wrath.

"At length a fiend had power to move
The dark uncultured maſs to love,
(Already near allied)
'Twas he who came, like Science, dreſs'd
In ſtarry crown, and ſtoried veſt;
'Twas unrelenting Pride.

"No more content or calm the ſate,
But rous'd to action by her mate,
Wide o'er the world they fly;
Where'er their mingled venom ſpreads,
The young Arts hide their lovely heads,
And Taſte and Genius die.

"In vain the ſacred ſons of ſoul
Would ſoar beyond their proud controul,
And graſp the wreath of fame;
Soon as the perfect works appear,
Their envious howl the monſters rear,
And blaſt the riſing name."

The volume is embelliſhed with four beautiful plates from Mr. Weſtall's own deſigns.

In the King's Bench, the King againſt Picton. Mr. Dallas's Speech on the Motion for a new Trial in the Caſe of Louiſa Calderon, on Thurſday, January 28, and Thurſday, February 4, 1808. 8vo., pp. 78. Ridgeway. 1808.

WE have always contended that the caſe of General Picton was one of the higheſt importance, not merely as it affected the individual who was the immediate object of it, (though conſidered in that confined point of view it is highly important) but as involving ſome queſtions of great conſequence to the military ſervice of the country. Since, however, we firſt declared this opinion, the ingenuity of *lawyers*, exceeding even its uſual fertility, has given it *additional* importance, and, by thruſting into it matters, which, if not perfectly irrelevant, are ſuch as ought never to have been brought into diſcuſſion, in a criminal proceſs of this nature, have, ſtrange to ſay! reduced the queſtion at iſſue to ſuch a point, that it is no longer the *King againſt Picton*, but the *King againſt the King*; for now, as far as we can underſtand the *ſpecial verdict*, which the lawyers (not thinking probably that *ſix years* was a ſufficient length of time to intervene between the firſt proceedings in a criminal ſuit and the final cloſe of it) have not yet reduced to form, two queſtions are reſerved

for the decision of the Judges of the Court of King's Bench. First, Whether the King's authority extends to sanction the continuance of laws (stipulated by the terms of a capitulation) in a country reduced by his arms, when those laws are repugnant to the laws of Great Britain? and, second, Whether the instructions given to General Picton conveyed the powers which they professed to convey?—This, we say, constitutes the substance of these questions, as far as we were able to collect it. But as they involve points of such magnitude, we shall wait till the trial is published, and the special verdict with it, as settled by Counsel, and communicated to the Court, before we offer those animadversions on the whole proceeding which it appears to us imperatively to require. We shall merely observe, in this place, that, as the case now stands, (if we have not misconceived it) General Picton has almost ceased to be a party in it, he having been formally acquitted of all *malice*, (without which no *guilt*, we shall ever contend against the whole world, can, in the eye of the British law, possibly exist, *malice* being its very essence, its vital principle, if we may so say) and having been found to have acted in strict conformity with the laws of Spain, which had been continued in force in Trinidad, by the express orders of his Britannic Majesty. The question, then, now is, between the Court of King's Bench, or rather between the prosecutor (who is nominally the King), and the King himself, or rather his Majesty's cabinet, whose duty it is to guard the lawful prerogative of the Crown against all attempts to infringe upon it. It is now to be argued (we should suppose by the law officers of the Crown on the part of his Majesty, for General Picton can never be such a patriotic Quixote, after the enormous expence which he has already incurred by *a six years' trial*, as to support the farther expence of such an argument) whether the King does really possess that prerogative, of continuing the laws of a conquered country, which the Crown has invariably exercised, without controul and without dispute, from the earliest period of our legal history to the present moment; and on this, the Court of *King's* Bench, in which HIS MAJESTY is supposed to be always present, and the Judges of which are, as it were, his representatives, administering justice in *his* name, is now to decide!

It is certainly a *curious* question, and it is an *important* question, but, in our humble apprehension, it is not a very *reasonable* question, whether it be considered with reference to the cause whence it was made to proceed, or to the period of time selected for its discussion. It is not, we apprehend, a very *usual* thing, to say no more, to make a *criminal* prose-

cution, involving the liberty, the character, and the fortune of an individual, the ſource of *ſpeculative* or *experimental queſtions of law*; nor is it fit, for very obvious reaſons, that it ſhould be ſo; although ſuch queſtions may be made with the utmoſt propriety, and frequently are made, to ariſe out of civil actions, wherever any fair and reaſonable doubt, which conſtitutes their only legitimate ground, ſuggeſts itſelf. As to the period in which the queſtion is ſtarted, and is to be diſcuſſed, we cannot think a period of active warfare the moſt ſeaſonable for ſuch a diſcuſſion, becauſe, during the long period which muſt intervene between the time of ſuggeſting the doubt, and the legal ſeaſon for ſolving it, officers may be employed againſt the colonies of our enemies; an offer may be made to ſurrender important poſſeſſions, on the *uſual* terms, of reſpecting the laws and uſages of the inhabitants; and it may ſo happen, as it often has happened before, that, by the acceptance of ſuch an offer, many hundreds of lives may be ſaved. But, as it has now been rendered a ſubject of doubt, whether the King poſſeſſes a right to grant ſuch terms (for the laws and uſages of hoſtile countries may be, and probably are, repugnant to the laws of Great Britain), what officer will take upon himſelf the heavy reſponſibility of acceding to them? for if the King do not poſſeſs the power, it is evident he cannot delegate it to another. No officer can, with ſafety to himſelf, accept any ſuch propoſal, until he has *juridically* examined the exiſting code of laws, and aſcertained that they contain nothing which the Britiſh conſtitution does not ſanction or permit; and before he can do this, he muſt acquire more legal knowledge than military men in general can be ſuppoſed to poſſeſs. In fact, if the queſtion ſhould ever be decided againſt the prerogative, every military and naval commander muſt carry out with him, upon an expedition—what has never hitherto been conſidered as a neceſſary appendage to a commander—ſome man *learned in the law*, ſome *military* or *naval Attorney General*, who ſhall be ſolely reſponſible for the advice which he gives. If this be not done, it is manifeſt that no ſuch terms of capitulation as have been hitherto granted can be allowed in future, without a *proviſo* in favour of Britiſh laws; and military men know very well that the attachment which a people bear to their own laws and cuſtoms will render their reſiſtance long and deſperate before they conſent to ſurrender at diſcretion.

But this is a point not worth a moment's conſideration, it would ſeem, in Weſtminſter-Hall, and utterly beneath the attention of *ſpeculative* and *experimental* lawyers, ſome of whom would not loſe an argument to ſave an empire. His

Majeſty's cabinet, however, will reflect a little, we ſhould think, before they afford *their* ſanction to ſimilar diſcuſſions, and before they conſent to ſurrender a prerogative, eſſentially beneficial in its effects; acknowledged from time immemorial without diſſent, and exerciſed without interruption. They may be aſſured that the diſcuſſion, though it has *begun*, will not *end*, in the Court of King's Bench; it will create great public intereſt, and will give riſe, we doubt not, to much ſtrong and ſevere animadverſion, not very deſirable (if avoidable, without a ſacrifice of principle) at the preſent moment.

It would excite aſtoniſhment, if any thing ſaid in Weſtminſter-Hall could produce that effect, that the acute ſenſibility of the gentlemen of the long robe, which now demands the ſacrifice of the royal prerogative to their tender feelings, ſhould have ſo long remained dormant, while laws, cuſtoms, and uſages, at direct variance with the letter, the ſpirit, and the principles of the Britiſh laws and conſtitution, have been conſtantly enforced in the Britiſh dominions in the Eaſt. We, who profeſs not to underſtand *the ſcale of modern philanthropy*, ſhould have been led to ſuppoſe, that the act of burning a young, a beautiful, and a virtuous woman, alive, on the funeral pile of her huſband, was as well calculated to alarm their patriotiſm, to excite their *legal* apprehenſions, and to raiſe their humane feelings to as high a pitch, as the ſubjection of a Mulatto proſtitute and a convicted felon to the puniſhment of the picquet. But it ſeems to be part of the philanthropic ſyſtem of the preſent day to make *criminals* the firſt, if not the *only*, objects of intereſt, attention, and interference.

The Speech before us made a great impreſſion at the time of its delivery in Weſtminſter-Hall, and raiſed Mr. Dallas moſt deſervedly high in the eſtimation of every man who heard it. It is, indeed, a fine ſpecimen of *legitimate* forenſic eloquence; no tinſel, no frippery, no *old jokes*, or *new principles*; no meretricious ornaments of any kind, in ſhort, appear, to conceal ſterility of thought and poverty of ideas, or to deform the dignity of the ſubject. It is one of the moſt argumentative ſpeeches that was ever delivered in Weſtminſter-Hall, or before any tribunal; and it poſſeſſes a merit which few forenſic ſpeeches poſſeſs, of exciting as much intereſt in the peruſal as it did on the delivery. The two points which Mr. Dallas laboured to eſtabliſh as the grounds of a new trial were theſe:—"In the firſt place, that in the evidence on which the verdict was founded there was a groſs miſrepreſentation of a moſt material fact, a fact ſo material

as to conſtitute, in one reſpect, the very ground and foundation of the charge; and that this miſrepreſentation took place under ſuch circumſtances as rendered it impoſſible for General Picton, or thoſe who had to conduct his defence, to have foreſeen, or to have been guarded againſt it, by the exertion of any care and diligence on their part. The ſecond ground was—that ſuppoſing your Lordſhips ſhould be of opinion (even now) that the only fact found by the jury was correctly found, ſtill on this indictment the defendant is and ought to have been acquitted, inaſmuch as the act complained of was done in the courſe of his judicial duty, not maliciouſly, but erroneouſly done, and therefore not the ſubject of any civil ſuit, and ſtill leſs of a criminal proſecution."

Theſe points are argued with very great ability, with a perfect knowledge of the ſubject, and with ſuch effect as to carry conviction to every impartial mind. Our readers will remember that the evidence of one Vargas was relied on, on the firſt trial, as ſufficient to eſtabliſh the fact—the only fact, as Mr. Dallas truly ſays, which was then left for the deciſion of the jury—that torture could not legally be inflicted in the iſland of Trinidad. In alluſion to this man's evidence on the occaſion, Mr. Dallas obſerves, that "though it was literally true, it was ſubſtantially falſe;" for though the books produced in Court, and to the contents of which he ſpoke, did not contain a word on the ſubject of torture, they particularly expreſſed that, in all caſes where they were ſilent, the law of Old Spain, that is the law of Caſtile, ſhould be the rule of conduct, and that law ordained that torture ſhould be applicable; and he might have added, that although Mr. Vargas choſe upon the trial to diſclaim all knowledge of the practice of torture in the Spaniſh colonies, and even to deny that he ever heard of it "in any part of the Spaniſh Weſt Indies, upon, or by, any perſons," there exiſts a letter from Mr. Vargas himſelf to an officer now in England, in which he gives an account of the ſeizure of ſome men who had conſpired againſt the ſtate at Santa Fé, and ſtates that, (we quote his own words) "to oblige them to confeſs who their accomplices were, it was neceſſary to have recourſe *to the cruel practice of torture*," in conſequence of which ſeveral other conſpirators were arreſted. Mr. Vargas and his friends and employers will thank us for our forbearance in not entering farther into the ſubject of this conſpiracy than is neceſſary for the purpoſe of the preſent argument. Our readers will eaſily gueſs the motive for not producing this witneſs on the new trial.

Mr. Dallas having eſtabliſhed beyond all doubt, what the verdict of a jury has ſince confirmed, that the law of

Spain authorized the infliction of torture in Trinidad at the time of the conqueſt, proceeds to conſider what he truly calls "an *extenſive propoſition, perfectly novel, and for the firſt time agitated,*" namely, that, although his Majeſty ordered the laws of Spain to continue in force *after* the conqueſt, his command "*not being grounded on juſtice, he had no right to enforce it, and that his repreſentative, the Governor, was not competent to carry it into effect.*" We cannot analyze this argument, nor make partial extracts from it, without doing injuſtice to the eloquent and able pleader; we ſhall therefore merely quote the preliminary matter.

"I muſt begin by ſtating, that I do not think it is neceſſary for me to enter into any diſcuſſion as to the moral fitneſs of ſuch a practice as torture conſtituting the law of any country. It is perfectly well known, that the moſt enlightened and civilized nations, borrowing from each other, have, whether properly or not, adopted the practice of torture as part of the criminal code, with a view to the detection of guilt and the protection of innocence. It is a practice taken from that great nation, of which it has been truly ſaid, that ſhe continues to reign by her reaſon, long after ſhe has ceaſed to rule by her authority. Whatever, therefore, the propriety or moral fitneſs of the law is, forms no part of the conſideration at preſent. The only queſtion is, whether it was the law of this particular iſland; and if it was, whatever might have been the feeling and inclination of the judgment of General Picton, he was no more at liberty to ſubſtitute his feeling or his inclination in the place of the law, than your Lordſhips would have been, ſome years back, to have refrained from ordering a perſon back to priſon, to undergo cruelties of the worſt deſcription, to be preſſed to death, becauſe he might have refuſed to ſay whether he was innocent or guilty, inſtead of ſaying that he was guilty, if he was not inclined to maintain his innocence. Let it not be ſaid that I am drawing an argument from obſolete laws. No longer ago than the beginning of the laſt century, in the articles of Union, by which torture was aboliſhed in Scotland, there was an exception as to England, in order that this practice might not be aboliſhed in this part of the kingdom. It is ſtated in Barrington's Obſervations on the Statutes, that this ſentence of preſſing perſons to death, who, on their arraignment, ſtood mute, was carried into execution in the reign of Queen Anne, and in the beginning of the reign of George the Second; and even ſince, *on the circuit on which Mr. Garrow practiſes*, with ſo much advantage to his clients, *a perſon was preſſed to death for refuſing to plead to an indictment.* I will not flatter the living at the expence of the dead, and I am therefore bound to preſume, that the learned Judges who pronounced theſe ſentences had as much feeling and as much humanity as the Judges who adorn the Bench at the preſent day. Whatever their feelings were, they undoubtedly found themſelves preciſely in the ſituation

in which General Picton was placed. They found the reſt of torture I am ſpeaking of to be part of the law of the land, and they were bound to adminiſter it; they could not ſubſtitute their own opinions and feelings in favour of a milder puniſhment.

"Again, I muſt proteſt againſt being drawn into a conſideration of the fitneſs of the law. I deſire to confine myſelf ſolely to the queſtion, whether it was the law? If it was the law, there was nothing left for the conſideration of the Judge: he was bound to enforce it."

Mr. Dallas here completely overthrew the fanciful fabric of doubt which the ingenious minds of Meſſrs. Garrow and Nolan had created; by ſhewing that ſo far from its being a fact that torture ceaſed by the ceſſion of a foreign ſettlement to Great Britain, notwithſtanding the King's order for its continuance, merely becauſe it was repugnant to the Britiſh conſtitution; the fact was, that torture had, till within a very few years (the year 1784 we believe) a legal exiſtence in England itſelf! Mr. Dallas then went on to examine all the authorities which Mr. Nolan had before brought forward in ſupport of his own novel and moſt prepoſterous pretenſion, and clearly demonſtrated that they all made againſt himſelf. In ſhort, ſo ſignal a defeat as theſe two legal champions experienced on this occaſion was not exceeded by that of the French on the plains of *Maida*.

In purſuing the latter branch of his argument, Mr. Dallas quoted a caſe, from a manuſcript note of that truly reſpectable barriſter, Mr. Scarlett,—The King againſt Burn, Trinity Term, 1799. It was an indictment for an aſſault and falſe impriſonment againſt a police officer, who had apprehended a wrong perſon on ſuſpicion of felony. The proſecution was grounded on the alledged illegality of the officer's conduct, in having acted without a warrant. Mr. Erſkine, who was employed for the defendant, contended, that although the officer had acted illegally, and might therefore be *civilly* reſponſible, he could not be *criminally* ſo. A perſon could not be charged with a crime who had no malice, and who only did his duty. "Lord Kenyon was of the ſame opinion, and directed the jury to acquit the defendant." Upon this ſtatement Sir S. Lawrence exclaimed—"What! a perſon without authority take up a man! Is that no offence?"

We do not wonder at the ſurpriſe expreſſed by the learned Judge at this caſe, which he, of courſe, heard now for the firſt time, or he never could have carried an oppoſite opinion much farther, by ſtating, as we have heard, that a police officer is not juſtifiable in forcibly arreſting a man *known* to have committed a felony without a warrant; and that if, in ſuch an attempt, reſiſtance ſhould be made by the felon,

and the officer ſhould be killed, it would be *juſtifiable homicide*, whereas, if the felon were killed, it would be *murder*. We are rather diſpoſed to doubt the accuracy of our information, but, if it be correct, we can only conſole ourſelves with the reflection that the mere *dictum* of a Judge is not the law of the land.

Lord Ellenborough alſo burſt forth into an exclamation of ſurpriſe. "Is that caſe to be taken as authority? Can my Lord Kenyon, or any Judge, ever have ſaid, that a police officer, without authority, taking an innocent man out of his bed, though it ſhould appear he was in error, ſhall excuſe him [be excuſed] from criminal reſponſibility? What ſecurity would the ſubject have for his liberty, if that could be law? I hope there is no ſuch caſe reported: I AM QUITE SURE *the learned Judge could never have ſo held.*"

To this poſitive aſſeveration Mr. Dallas very coolly and very properly replied: "I am not ſtating the caſe from any recollection of my own, but I am ſtating it from the note of a gentleman on whoſe accuracy I ſhould have more confidence than on my own."

Here, then, is as complete a contradiction on a point of law, between two Lords Chief Juſtices of the Court of King's Bench, as there was, on a point of fact, during this ſame cauſe between a quondam Under Secretary of State and a Phyſician; they cannot both be right. Can it, then, be a *libel* to ſay that we adopt the opinion of the one in preference to that of the other, or that we think one more competent to decide the queſtion than the other? We ſcarcely know, in this age of *conſtructive offences*, what is a libel and what is not; but this we know, that if it were a libel to ſay this, the freedom of the preſs would be a phantom, a mere *ignis-fatuus*, held out to lure men to their ruin. Not being willing, then, to adopt a notion ſo degrading to our country, our conſtitution, and our national character, we ſhall boldly declare, that we give a decided preference to the deciſion of LORD KENYON over that of LORD ELLENBOROUGH, becauſe we believe he was a better lawyer, and (though not exempt from the frailties of human nature) becauſe there were thoſe qualities in him, both of heart and mind, which command confidence. We knew Lord Kenyon; we eſteemed, we reſpected him; and in paying him this tribute of juſtice, we are very far from meaning any thing diſreſpectful to his ſucceſſor.

Mr. Dallas ſucceeded in eſtabliſhing his laſt point as ſatisfactorily as the former, at leaſt *to us*; and the Court granted a new trial, the particulars of which will no doubt be printed, when we ſhall deliver our opinion upon them with the

ſame freedom and independence which have dictated all our obſervations on this important caſe.

A Letter on Toleration, and the Eſtabliſhment; addreſſed to the Right Hon. Spencer Perceval, Chancellor of the Exchequer: with ſome Remarks on his projected Bill. 8vo, pp. 52. 1s 6d. Rivingtons. 1808.

THIS Letter contains many good remarks, conveyed in nervous and elegant language, that it is much to be wiſhed it may ſurvive the fate of the bill by which it was in ſome degree occaſioned.

The principles of toleration, as happily acknowledged in our own country, are diſtinctly laid down. The author then goes on to point out ſome requiſites for furniſhing ſupport and permanency to our eccleſiaſtical eſtabliſhment; and, firſt, the increaſe of places of worſhip within the pale of the Eſtabliſhed Church, and the providing accommodation for the lower claſſes in ſuch churches, are things recommended. Without doubt they are much wanted, and much to be deſired. The mode for accompliſhing this is pointed out; viz., well atteſted repreſentation by the biſhop of the dioceſe to government that there is a want of a church or chapel for any diſtrict, whether upon an old or new ſite, upon which a brief might be granted at little or no expence; and, if the produce be not adequate, the deficiency to be ſupplied by government. The officiating miniſter to be appointed by the incumbent, with the approbation of the biſhop, and his ſalary paid from the profit of a certain number of the pews to be appropriated to his advantage, whilſt the reſt of the chapel ſhall be free. If marriages and burials ſhall be allowed in ſuch places, the ſurplice fees to be added to the endowment, and ſome compenſation made to the rector or vicar by the allotment of a pew or two, or otherwiſe.

Next follows an important remark upon a point wherein the bounds of toleration appear moſt manifeſtly to have been exceeded in this country. Thus there is not only, as he obſerves, permiſſion given to any one to become a teacher of religious opinions, be they what they may, but privileges of exemption are allowed from burdens and ſervices which are certainly heavy and expenſive, and thereby motives are added to induce preſumptuous perſons to become teachers, and to endeavour to form congregations. "Why," ſays this ſpirited writer, "is every mechanic 'fit for Bedlam or the Mint,' who

may call himſelf a teacher or preacher, and have intereſt enough to collect a few followers, and can pay ſixpence for a licence, to be exempted from troubleſome offices and from ſerving in the militia, for which ſubſtitutes cannot now be procured under thirty or forty pounds?" The remedy propoſed for this is, that "the licence ſhould be granted ſolely in caſe a certain number of houſeholders ſufficient to form a congregation (ſuppoſe, for inſtance, ſixteen or twenty) ſhould apply, and give in the names, and even, if it be judged right, the qualifications of the perſons whom they wiſh to be licenſed; together with ſome teſtimonials of his moral character, and at the ſame time a written declaration of the leading doctrines which they profeſs, to be recorded at the ſeſſions. In addition to which, the licence ſhould be given for a particular congregation, and not to authorize a teacher to become itinerant, ſubject to no juriſdiction, and amenable to no enquiry."

There follow then ſome excellent remarks upon the ſpirit of Popery, and the uniform and unvarying character which it produces; and, certainly, there cannot be a greater fallacy than that which repreſents the leading perſons of that body, who will always direct the maſs, as having adopted a new temper, or departed in any manner from their moſt obnoxious principles. They deſpiſe the ſuggeſtion, and conſtantly diſclaim it. It is true, when it is not convenient or poſſible to make any defence of certain poſitions, they can ſay that they are not *de fide;* but the points are not conceded notwithſtanding.

Some pleas are then brought forward in this tract for the eccleſiaſtical revenues. It is ſhewn that thoſe funds are appropriated to important ſervices; that they are drawn from ancient ſources; that they injure no man's right of inheritance or purchaſe; that they are at leaſt as uſefully applied in this way as they could be in any other. The author alſo very pertinently reminds us, that we have a right to be informed into what channel the property, ſhould it be reſumed and alienated from its preſent courſe, ſhall be put: and this query will not eaſily be anſwered.

The remarks upon the Curates' Bill are candid and judicious. The uſual expedients for providing ſubſtitutes for tithes are then canvaſſed, and ſhewn to be precarious or inadequate.

"Upon the whole," concludes this writer, "in contemplating the character and claims of the Eſtabliſhment, the enlightened ſtateſman muſt be deſirous of protecting it from any rude and intemperate change, and of ſupporting thoſe inſtitutions under which the country has ſo long flouriſhed." We hope and truſt that ſuch will be the purpoſe and endea-

vour of the diſtinguiſhed perſon to whom theſe remarks are addreſſed; and we think that he will find ſome well urged reaſons tending to encourage the ſame purpoſe, and touched with much force and propriety, in this little tract.

Memoirs of Captain George Carleton, an Engliſh Officer; including Anecdotes of the War in Spain under the Earl of Peterborough, and many intereſting Particulars relating to the Manners of the Spaniards in the Beginning of the laſt Century. Written by himſelf. Pp. 480, 8vo. 12s. Conſtable, Edinburgh; Murray, London. 1808.

THERE is no claſs of books in which our literature is ſo deficient as that of memoirs of military characters; and while we are inundated with declamatory lives of ſtateſmen, hiſtories of polities, and if poſſible ſtill more ſtupid parliamentary debates, the ſoldier cannot find one volume where he may ſtudy and improve his ſkill in the practice of war; neither can he promiſe himſelf that, however great and unparalleled his heroic achievements may be, his name will be honoured with the adulation of familiarity among his countrymen. While the epithets of Whig and Tory are ſtill bandied by adverſe parties, the glorious names of Marlborough and Peterborough, two of the greateſt generals of any age or nation, are remembered, not ſo much for their ſplendid victories as for the perverſe intrigues which ſnatched both from the arms of victory, overwhelmed the nation with defeat and diſmay, and deſtroyed the martial genius of the country. It is true, honours and wealth were heaped on Marlborough, but his ſubſequent unjuſt diſgrace far more than counterbalanced them in the eſtimation of every ſoldier; while the moſt mortifying ſilence and neglect were the only rewards of Peterborough and all his adherents, among whom was the brave and very ingenious author of theſe intereſting Memoirs. The injury which the military ſpirit of the kingdom has ſuſtained by the perſecution and diſgrace of theſe great men can only be eſtimated by thoſe well verſed in the knowledge of human nature; but their fate and its ruinous conſequences ſhould teach official men in future to beware of the intrigues of women: yet, notwithſtanding the univerſal voice of hiſtory, and the perpetual evidence of facts, ſuch machinations ſtill exiſt, and even in our own age we have ſeen the ambitious malice of an inferior woman deprive his country of the ſervices of one of its ableſt officers in the moſt perilous times. Surely fatal experience ſhould now teach us to guard againſt

ſuch a peſtilence, to take example from the enemy, and do equal juſtice to thoſe heroes who have extended the glory of their country in arms as well as in arts and civil policy. To Voltaire theſe warriors owe a great part of their fame, eſpecially Peterborough, whoſe ſpirited and juſt eloge by that writer, in his Memoirs of Lewis XIV, has ſince been tranſlated into all the European languages. It is thus that even our envious rivals feel themſelves impelled to honour the genius of Engliſh ſoldiers, while many of their countrymen, and thoſe too members of the Imperial Parliament, ſcarcely know that there ever exiſted ſuch a man as an Engliſh General Peterborough! The public therefore, we truſt, will be grateful for the republication of the preſent volume, which originally appeared in 1748; we would alſo recommend to the ſame patriotic bookſellers the republication, with ſome additions, of the "Account of the Earl of Peterborow's Conduct in Spain, chiefly ſince the raiſing the Siege of Barcelona in 1706; to which is added the Campagne of Valencia, with Original Papers," by Dr. John Freind. This work paſſed through ſeveral editions in a very ſhort period; it is written in a lively and agreeable manner, and evinces throughout ſuch traits of genuine benevolence and love of truth in the author and his friend, whom he ſo ſatisfactorily defends, that few perſons will read his work without being impreſſed with more liberal ſentiments not only of the hero who is the ſubject of it, but of men in general. The motto ſelected by Dr. Freind from Nepos is unfortunately verified in almoſt every age. "Fuiſſe patientem, ſuorumque *injurias* ferentem civium, quod ſe Patriæ iraſci nefas eſſe duceret, *hæc ſunt teſtimonia*. Cum eum propter INVIDIAM cives præficere exercitui noluiſſent—eoque errore eo eſſet deducta illa militum multitudo, ut omnes de ſalute pertimeſcerent; deſiderari cœpta eſt *Epaminondæ* diligentia." But we muſt turn to the volume before us, and firſt to the preface, which preſents us with a well drawn up ſketch of the political life of the Engliſh hero of Spain, whoſe conduct, we hope, will very ſhortly be imitated in that country by ſome other Engliſh commander.

"Charles Mordaunt, afterwards Earl of Peterborough, was born in 1658; and in June 1675 ſucceeded to the title of Lord Mordaunt and eſtate of his family. He was educated in the navy, and in his youth ſerved with the Admirals Torrington and Narborough in the Mediterranean. In 1680 he accompanied the Earl of Plymouth in the expedition to Tangier, where he diſtinguiſhed himſelf againſt the Moors.

"In the ſucceeding reign, Lord Mordaunt oppoſed the repeal of the Teſt Act in the Houſe of Lords; and having thus become ob-

noxious to the court, obtained liberty to go into the Dutch ſervice. When he arrived in Holland, he was, as we learn from Burnet, amongſt the moſt forward of thoſe who adviſed the Prince of Orange to his grand enterpriſe. But the cold and conſiderate William ſaw obſtacles which eſcaped the fiery and enthuſiaſtic Mordaunt; nor although that Prince uſed his ſervices in the Revolution, does he appear to have repoſed entire confidence in a character ſo oppoſite to his own. Yet Mordaunt reaped the reward of his zeal, being in 1688 created Earl of Monmouth, lord of the bed-chamber, and firſt commiſſioner of the treaſury, which laſt office he did not long retain. He accompanied William in his campaign of 1692; and in 1697 ſucceeded to the title, which he has ſo highly diſtinguiſhed, by the death of his uncle Henry, the ſecond Earl of Peterborough.

"In the firſt year of Queen Anne's reign, Peterborough was to have been ſent out as Governor General of Jamaica, but the appointment did not take place. In 1705 he was appointed General and Commander in Chief of the forces ſent to Spain, upon the ſplendid and almoſt romantic ſervice of placing Charles of Auſtria on the throne of that monarchy. The wonders which he there wrought are no where more fully detailed than in the ſimple pages of Carleton*. Barcelona was taken by a handful of men, and afterwards relieved in the face of a powerful enemy, whom Peterborough compelled to decamp, leaving their battering artillery, ammunition, ſtores, proviſions, and all their ſick and wounded men. He drove before him, and finally expelled from Spain, the Duke of Anjou, with his army of twenty-five thouſand French, although his own forces never amounted to half that number. All difficulties ſunk before the creative power of his genius. Doomed, as he was, by the infatuated folly of Charles, and by the private envy of his enemies at home, to conduct a perilous expedition in a country ill affected to the cauſe, without ſupplies, ſtores, artillery, reinforcements, or money; he created ſubſtitutes for all theſe deficiencies,—even for the laſt of them. He took walled towns with dragoons, and ſtormed the caſkets of the bankers of Genoa, without being able to offer them ſecurity. He gained poſſeſſion of Catalonia, of the kingdoms of Valencia, Arragon, and Majorca, with part of Murcia and Caſtile, and thus opened the way for the Earl of Galway's marching to Madrid without a blow. Nor was his talent at conciliating the natives leſs remarkable than his military achievements. With the feelings of a virtuous, and the prudence of a wiſe man, he reſtrained the exceſſes of his troops, reſpected the religion, the laws, and even the prejudices of the Spaniards; and, heretic as he was, became more popular amongſt them than the Catholic prince whom he was eſſaying to place on the throne. Yet, as Swift has ſtrongly expreſſed it, 'the only General, who, by a courſe of conduct and fortune almoſt miraculous, had nearly put us into poſ-

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"* See alſo the 'Earl of Peterborough's Conduct in Spain,' by Dr. John Freind. London, 1707."

ſeſſion of the kingdom of Spain, was left wholly unſupported, expoſed to the envy of his rivals, diſappointed by the caprices of a young inexperienced prince, under the guidance of a rapacious German miniſtry, and at laſt called home in diſcontent*.' The cauſe of this ſtrange ſtep it would be tedious here to inveſtigate. One oſtenſible reaſon was, that Peterborough's parts were of too lively and mercurial a quality, and that his letters ſhewed more wit than became a General; a common-place objection, raiſed by the dull malignity of common-place minds againſt thoſe whom they ſee diſcharging with eaſe and indifference the taſks which they themſelves execute (if at all) with the ſweat of their brow, and in the heavineſs of their heart. It is no uncommon error of judgment to maintain *à priori*, that a thing cannot poſſibly be well done, which has taken leſs time in doing than the perſon paſſing ſentence had anticipated. There is alſo a certain hypocriſy in buſineſs, whether civil or military, as well as in religion, which they will do well to obſerve, who, not ſatisfied with diſcharging their duty, deſire alſo the good report of men. To the want of that grave, ſerious, buſineſs like deportment, which admits of no levity in the exerciſe of its office, but eſpecially to the envy excited by his ſucceſs, Britain owed the recal of the Earl of Peterborough from Spain, during the full career of his victories. The command of the troops devolved on the Earl of Galway; a thorough-bred ſoldier, as he was called; a ſound headed, ſteady, ſolid General, who proceeded, with all decency, decorum, and formal attention, to the diſcipline of war, to loſe the battle of Almanza, and to ruin the whole expedition to Spain.

"In June 1710-11, the thanks of the Houſe of Peers were returned to the Earl of Peterborough for his ſervices in Spain; and the Chancellor uſed theſe remarkable words in expreſſing them:—'Had your Lordſhip's wiſe councils, particularly your advice at the council of war in Valentia, been purſued in the following campaign, the fatal battle of Almanza, and our greateſt misfortunes which have ſince happened in Spain, had been prevented, and the deſign upon Toulon might have happily ſucceeded.'

"In the years 1710 and 1711, the Earl was employed in embaſſies to Turin, and other courts of Italy, and finally at Vienna. He returned from the German capital with ſuch expedition, that none of his ſervants were able to keep up with him, but remained ſcattered in the different towns which he had ſeverally out-ſtripped them. He out-rode, upon this ſame occaſion, ſeveral expreſſes which he had himſelf diſpatched to announce his motions. Swift at this time received a letter from him dated Hanover, and deſiring an anſwer to be ſent to him at his country houſe in England†. Indeed, Peterborough's characteriſtic rapidity of travelling was about this time celebrated by the Dean in a little poem inſcribed to him:—

"* Conduct of the Allies."

"† Swift's Journal to Stella, 24th June, 1711."

" ' Mordanto fills the trump of fame,
The Chriſtian world his deeds proclaim,
And prints are crowded with his name.

' In journies he outrides the poſt,
Sits up till midnight with his hoſt,
Talks politics, and gives the toaſt.

' Knows every prince in Europe's face,
Flies like a ſquib from place to place,
And travels not, but runs a race.

' Mordanto gallops on alone;
The roads are with his followers ſtrown,
This breaks a girth, and that a bone.

' His body active as his mind,
Returning ſound in limb and wind,
A ſkeleton in outward figure;
His meagre corpſe, though full of vigour,
Would halt behind him were it bigger.

' So wonderful his expedition,
When you have not the leaſt ſuſpicion,
He's with you like an apparition.

' Shines in all climates like a ſtar;
In ſenates bold, and fierce in war;
A land commander, and a tar:

' Heroic actions early bred in,
Ne'er to be match'd in modern reading,
But by his namefake, Charles of Sweden.'

" Peterborough's haſte was, in 1711, probably ſtimulated by the intereſt he took in the great public diſcuſſions on the policy of continuing the war with France. He argued in the affirmative with great ability, but without ſucceſs. Although a ſtrenuous Whig in principle, he was diſliked by moſt of his own party, and greatly careſſed in conſequence by the Tories. After his return to England, he obtained the regiment of Royal Horſe Guards, and the honours of the Garter, being inſtalled 4th Auguſt, 1713. In November following, we find the Earl Britiſh Plenipotentiary to the King of Sicily and other Italian potentates; and in March 1713-14 he was appointed governor of the iſland of Minorca.

" Under George I and George II the Earl of Peterborough was General of the marine forces in Great Britain.

" In October 1735 he found it neceſſary to ſet ſail for Liſbon for the recovery of his health; ' no body,' to uſe Pope's expreſſion, ' being ſo much waſted, no ſoul being more alive.' He was cut in the bladder for a ſuppreſſion of urine; immediately after which cruel operation, he took coach, and travelled no leſs a journey than from

Briſtol to Southampton, 'like a man,' ſays the ſame poet, 'determined neither to live nor die like any other mortal.' He died on his voyage to Liſbon, 25th October, 1735, aged ſeventy-ſeven. The Earl of Peterborough was twice married, and left two ſons and a daughter by his firſt wife.

"To all the talents of a General and negociator this wonderful man added thoſe belonging to a literary character. He aſſociated with all the wits of Queen Anne's reign, was a lively poet, and his familiar letters are read to advantage amongſt thoſe of Gay, Arbuthnot, Swift, and Pope. He lived in great intimacy with the laſt, who boaſts that

"'He whoſe lightning pierc'd the Iberian lines,
Now forms my quincunx, and now ranks my vines,
Or tames the genius of the ſtubborn plain,
Almoſt as quickly as he conquer'd Spain.'

"To Pope, Peterborough bequeathed on his death-bed his watch, a preſent from the King of Sardinia, that, as he expreſſed it, his friend might have ſomething to put him every day in mind of him.

"The frame in which were lodged ſuch comprehenſive talents, was thin, ſhort, ſpare, and well calculated to endure the eternal fatigue impoſed by the reſtleſs tenant within. The famous lines of Dryden might be happily applied to the Earl of Peterborough:

"'A fiery ſoul, which, working out its way,
Fretted the pigmy body to decay,
And o'er inform'd the tenement of clay.'

"His face, judging from the print in Dr. Birch's Lives, was thin; his eye lively and penetrating. Such was Charles, Earl of Peterborough; one of thoſe phenomena whom Nature produces once in the revolution of centuries, to ſhew to ordinary men what ſhe can do in a mood of prodigality."

Of the birth and education of Captain Carleton, the author of theſe memoirs of his own military life, very little is known. Dr. Johnſon ſuppoſed him to be deſcended from an officer who diſtinguiſhed himſelf at the ſiege of Derry: this is not impoſſible, although he himſelf at the age of twenty-two ſerved in the Dutch war of 1672; his father, or even his maternal grandfather, might ſtill have been young enough in 1688 to gain military laurels at Derry, where, however, the name of Carleton does not appear. The original preface to this work, indeed, diſtinctly ſtates, that

"The author of theſe Memoirs was born at Ewelme, in Oxfordſhire, deſcended from an ancient and an honourable family. The Lord Dudley Carleton, who died Secretary of State to King Charles I, was his great uncle; and in the ſame reign his father was envoy at the court of Madrid, whilſt his uncle, Sir Dudley Carleton, was

ambaſſador to the States of Holland; men in thoſe days reſpected both for their abilities and loyalty."

The preſent editor, after acknowledging his inability to add any additional particulars of the author, more than what are contained in the work itſelf, judiciouſly obſerves,

"It is obvious that Captain George Carleton was one of thoſe men who chuſe the path of military life not from a wiſh to indulge either indolent or licentious habits, but with a feeling of duty, which ſhould be deeply impreſſed on all to whom their country commits the charge of her glory and of the lives of their fellow ſubjects. There is a ſtrain of grave and manly reflection through the work, which ſpeaks the author accuſtomed to ſcenes of danger, and familiar with the thoughts of death. From his ſtudies in mathematics and in fortification, he is entitled to credit for his military remarks, which are uſually made with ſimple modeſty. His ſtyle is plain and ſoldier-like, without any pretence at ornament; though, in narrating events of importance, its very ſimplicity gives it occaſional dignity. Of the fate of the author after deliverance from his Spaniſh captivity we know nothing, but can gather, from ſome paſſages in his Memoirs, that it did not correſpond with his merit. While we hope that our preſent army poſſeſſes many ſuch characters as the reflecting, manly, and conſcientious Carleton, we heartily wiſh them better fortune."

Captain Carleton's narrative of his campaigns under the Prince of Orange will ſtill be read with intereſt, as they are related with ſo much ſimplicity and modeſty. His diſcovery of a corpſe which had been baked by the Flemings in an oven, where it ſtill remained, was not a little horrible, and tended to confirm his ſuſpicions of the barbarity of the boors, as he denominates them. On his return from the Continent, he was very active in apprehending the conſpirators in the aſſaſſination plot againſt King William; but here alſo fortune ſeemed to tantalize him; for although he ſeized Caſſels, one of the three, at the very moment that 1,000*l* were about to be offered for his apprehenſion, he "never received one farthing conſideration for what ſome termed an over-officious piece of ſervice," but which, in fact, was conſcientiouſly his duty. As another inſtance of the ſignal ſervices of our author being not only neglected, but treated with contempt, we ſhall notice his ſpirit and heroic preſence of mind in ſtorming the fort of Monjoic, when the troops, with Lord Charlemont at their head, were panic-ſtruck and fled, till he ran and communicated the intelligence to Lord Peterborough, who ſucceeded in calling them to their poſt.

"I cannot here omit," obſerves Captain C., "one ſingularity of life, which will demonſtrate men's different way of thinking, if not

ſomewhat worſe: when, many years after, to one in office, who ſeemed a little too deaf to my complaints, and by that means irritating my human paſſions, in juſtice to myſelf, as well as cauſe, I urged this piece of ſervice, by which I not only preſerved the place, but the honour of my country, that *miniſter petite*, to mortify my expectations and baffle my plea, with a grimace as odd as his logic, returned, that, in his opinion, the ſervice pretended was a diſſervice to the nation; ſince perſeverance had coſt the government more money than all our conqueſts were worth, could we have kept them. So irregular are the conceptions of man, when even great actions thwart the bent of an intereſted will."

That miniſter who, from whatever cauſe, ſuffers ſignal merit to paſs unrewarded, we hold juſt as criminal and as incapable of fulfilling his duty as he who appoints *cowardly* or *ignorant* commanders to important ſtations. The fatal effects of the latter conduct may be more ſpeedily felt, but thoſe of the former are much more generally and permanently injurious to the country. The invidious diſpoſition which ſuch neglect of merit alſo evinces is equally deteſtable and odious to ſociety, and ought to be publicly expoſed to its execration. Captain Carleton likewiſe relates ſeveral anecdotes deſcriptive of Popiſh cuſtoms and of Spaniſh manners: the two following occurred in Barcelona, and what relates to ſuperſtition is ſtill religiouſly correct; but unfortunately their temperance is not now ſo exalted, although they are ſtill a moderate people.

"The King," [Charles III, afterward Emperor of Germany] he obſerves, one day, "paſſing by in his coach, the hoſt (whether by accident or contrivance I cannot ſay) was brought, at that very juncture, out of the great church, in order, as I after underſtood, to a poor ſick woman's receiving the ſacrament. On ſight of the hoſt, the King came out of his coach, kneeled down in the ſtreet, which at that time proved to be very dirty, till the hoſt paſſed by; then roſe up, and, taking the lighted flambeau from him who bore it, he followed the prieſt up a ſtraight naſty alley, and there up a dark ordinary pair of ſtairs, where the poor ſick woman lay. There he ſtaid till the whole ceremony was over, when, returning to the door of the church, he very faithfully reſtored the lighted flambeau to the fellow he had taken it from, the people all the while crying out, *Viva! Viva!*—an acclamation, we may imagine, intended to his zeal as well as his perſon.

"Another remarkable accident, of a much more moral nature, I muſt, in juſtice to the temperance of that in this truly inimitable people, recite. I was one day walking in one of the moſt populous ſtreets of that city, where I found an uncommon concourſe of people, of all ſorts, got together; and imagining ſo great a crowd could not be aſſembled on a ſmall occaſion, I preſt in among the reſt, and, after a good deal of ſtruggling and difficulty, reached into the ring and

centre of that mixed multitude. But how did I bluſh, with what confuſion did I appear, when I found one of my own countrymen, a drunken grenadier, the attractive loadſtone of all the high and low mob, and the butt of all their merriment! It will be eaſily imagined to be a thing not a little ſurpriſing to one of our country, to find that a drunken man ſhould be ſuch a wonderful ſight: however, the witty ſarcaſms that were then by high and low thrown upon that ſenſeleſs creature, and, as I interpreted matters, me in him, were ſo pungent, that, if I did not curſe my curioſity, I thought it beſt to withdraw myſelf as faſt as legs could carry me away."

Great numbers of German-Swiſs ſoldiers have long been garriſoned in Barcelona: they are the greateſt drinkers of any people now in Europe, and, indeed, appear to paſs years in a continual ſtate of intoxication; conſequently the Catalans are not ſo little accuſtomed to drunkenneſs at preſent. On the contrary, although they very ſeldom get drunk, or are much addicted to tippling, yet they in general eat and drink freely; and their country not only furniſhes the beſt meat, but alſo the moſt ſtrong-bodied wine. The following facts deſerve the attention of our Engliſh officers and men who may be deſtined to act in Spain, as they are correct, deſcriptive, didactic, and exemplary.

"I have ſaid before," ſays Captain C., "that Valencia is famous for fine women. It, indeed, abounds in them; and among thoſe are great numbers of courtezans*, not inferior in beauty to any. Nevertheleſs, two of our Engliſh officers, not caring for the common road, however ſafe, reſolved to launch into the deeper ſeas, though attended with much greater danger. Amours, the common failing of that fair city, was the occaſion of this accident, and two nuns the objects. It is cuſtomary in that country for young people in an evening to reſort to the grates of the nunneries, there to divert themſelves, and the nuns, with a little pleaſant and inoffenſive chit-chat; for, though I have heard ſome relate a world of naufeous paſſages at ſuch converſations, I muſt declare that I never ſaw or heard any thing unſeemly; and therefore, whenever I have heard any ſuch from ſuch fabuliſts, I never ſo much wronged my judgment as to afford them credit.

"Our two officers were very aſſiduous at the grates of a nunnery in this place; and, having there pitched upon two nuns, proſecuted their amours with ſuch vigour, that, in a little time, they had made

* The *rameras* (licenſed proſtitutes) are now aboliſhed, and even the very ſtreet which was aſſigned to them to live in has been rebuilt, and every veſtige of ſuch an odious cuſtom done away. There are ſtill, however, *mugercillas* in the ſtreets, and it may fairly be queſtioned whether the abſtract quantity of chaſtity has increaſed with the poſitive improvement in public decency.—Rev.

a very great progreſs in their affections, without in the leaſt conſidering the dangers that muſt attend themſelves and the fair: they had exchanged vows, and prevailed upon the weaker veſſels to endeavour to get out to their lovers; to effect which, ſoon after, a plot was laid—the means, the hour, and every thing, agreed upon.

"It is the cuſtom of that nunnery, as of many others, for the nuns to take their weekly courſes in keeping the keys of all the doors. The two love-ſick ladies giving notice to their lovers at the grate, that one of their turns was come, the night and hour was [were] appointed, which the officers punctually obſerving, carried off their prey without either difficulty or interruption.

"But next morning, when the nuns were miſſing, what an uproar was there over all the city! The ladies were both of quality; and therefore the tidings were firſt carried to their relations. They received the news with vows of utmoſt vengeance, and, as is uſual in that country, put themſelves in arms for that purpoſe. There needed no great canvaſſing for diſcovering who were the aggreſſors: the officers had been too frequent and too public in their addreſſes, to leave any room for queſtion. Accordingly, they were complained of and fought for; but ſenſible at laſt of their paſt temerity, they endeavoured, and with a great deal of difficulty perfected, their eſcape.

"Leſs fortunate were the two fair nuns: their lovers, in their utmoſt exigency, had forſaken them; and they, poor creatures, knew not where to fly. Under this ſad dilemma they were taken, and, as in like offences, condemned directly to the puniſhment of immuring. And what greater puniſhment is there on earth, than to be confined between four narrow walls, only open at the top; and thence to be half ſupported with bread and water, till the offenders gradually ſtarve to death?

"The Earl of Peterborow, though highly exaſperated at the proceedings of his officers, in compaſſion to the unhappy fair, reſolved to interpoſe by all the moderate means poſſible. He knew very well that no one thing could ſo much prejudice the Spaniard againſt him, as the countenancing ſuch an action; wherefore he inveighed againſt the officers, at the ſame time that he endeavoured to mitigate in favour of the ladies: but all was in vain. It was urged againſt thoſe charitable interceſſions, that they had broke their vows, and, in that, had broke in upon the laws of the nunnery and religion; the conſequence of all which could be nothing leſs than the puniſhment appointed to be inflicted. And which was the hardeſt of all, the neareſt of their relations moſt oppoſed all his generous mediations; and thoſe who, according to the common courſe of nature, ſhould have thanked him for his endeavours to be inſtrumental in reſcuing them from the impending danger, grew more and more enraged, becauſe he oppoſed them in their deſign of a cruel revenge. Notwithſtanding all which, the Earl perſevered; and, after a deal of labour, firſt got the penalty ſuſpended, and ſoon after, by the dint of a very conſiderable ſum of money (a moſt powerful argument, which prevails in every

country), ſaved the poor nuns from immuring; and at laſt, though with great reluctance, he got them received again into the nunnery. As to the warlike lovers, one of them was the year after ſlain at the battle of Almanza; the other is yet living, being a brigadier in the army."

"The Valencians, as to the exteriors of religion, are the moſt devout of any in Spain, though in common life you find them amorous, gallant, and gay, like other people; yet on ſolemn occaſions there ſhines outright ſuch a ſpirit, as proves them the very bigots of bigotry!"

Our author was three years and three months a priſoner in the ſmall town of *San Clemente de la Mancha*, about ninety-five miles from Madrid, and the renowned birth-place of Don Quixotte, where he became familiar with the Caſtilian language and manners, and alſo with ſome of the Spaniſh literati, among whom was Don Felix Pachero, who occaſionally ventured to be witty at the expence of the prieſts. This gentleman's character and account of the effects of the work of Cervantes on his countrymen are ſingularly juſt, even at the preſent day. We ſhall extract it, as well as our author's deſcription of the ceremony of inveſting nuns, which is tolerably accurate. Don Felix conſidered the life of the hero of La Mancha "a perfect paradox, being the beſt and the worſt romance that ever was written:"

"'For,' ſaid he, 'though it muſt infallibly pleaſe every man that has any taſte of wit, yet has it had ſuch a fatal effect upon the ſpirits of my countrymen, that every man of wit muſt ever reſent; for,' continued he, 'before the appearance in the world of that labour of Cervantes, it was next to an impoſſibility for a man to walk the ſtreets with any delight, or without danger. There were ſeen ſo many cavalieros prancing and curvetting before the windows of their miſtreſſes, that a ſtranger would have imagined the whole nation to have been nothing leſs than a race of knight errants. But after the world became a little acquainted with that notable hiſtory, the man that was ſeen in that once celebrated drapery was pointed at as a Don Quixotte, and found himſelf the jeſt of high and low. And I verily believe,' added he, 'that to this, and this only, we owe that dampneſs and povery of ſpirit which has run through all our councils for a century paſt, ſo little agreeable to thoſe nobler actions of our famous anceſtors.'"

"My neighbourhood to the nunnery," continues Captain C., "gave me an opportunity of ſeeing two nuns inveſted; and in this I muſt do a juſtice to the whole country, to acknowledge, that a ſtranger, who is curious (I would impute it rather to their hopes of converſion than to their vanity), ſhall be admitted to much greater freedoms in their religious pageantries than any native.

"One of theſe nuns was of the firſt quality, which rendered the ceremony more remarkably fine. The manner of inveſting them was thus: In the morning her relations and friends all met at her father's houſe; whence ſhe being attired in her moſt ſumptuous apparel, and a coronet placed on her head, they attended her, in cavalcade, to the nunnery, the ſtreets and windows being crowded, and filled with ſpectators of all ſorts.

"So ſoon as ſhe entered the chapel belonging to the nunnery, ſhe kneeled down, and, with an appearance of much devotion, ſaluted the ground; then riſing up, ſhe advanced a ſtep or two farther; when on her knees ſhe repeated the ſalutes. This done, ſhe approached to the altar, where ſhe remained till maſs was over: after which, a ſermon was preached by one of the prieſts in praiſe, or rather in an exalted preference, of a ſingle life. The ſermon being over, the nun elect fell down on her knees before the altar; and, after ſome ſhort mental oriſons, riſing again, ſhe withdrew into an inner room, where, ſtripping off all her rich attire, ſhe put on her nun's weeds: in which making her appearance, ſhe, again kneeling, offered up ſome private devotions; which being over, ſhe was led to the door of the nunnery, where the lady [abbeſs] and the reſt of the nuns ſtood ready to receive her with open arms. Thus entered, the nuns conducted her into the quire, where, after they had entertained her with ſinging, and playing upon the organ, the ceremony concluded, and every one departed to their proper habitations.

"The very ſame day of the year enſuing, the relations and friends of the fair novitiate meet again in the chapel of the nunnery, where the Lady Abbeſs brings her out, and delivers her to them. Then again is there a ſermon preached on the ſame ſubject as at firſt; which being over, ſhe is brought up to the altar in a decent, but plain dreſs, the fine apparel, which ſhe put off on her initiation, being depoſited on one ſide of the altar, and her nun's weeds on the other. Here the prieſt in Latin cries, *Utrum horum mavis, accipe:* to which ſhe anſwers as her inclination, or as her inſtruction, directs her. If ſhe, after this her year of probation, ſhow any diſlike, ſhe is at liberty to come again into the world; but if awed by fear, (as too often is the caſe,) or won by expectation, or preſent real inclination, ſhe makes choice of the nun's weeds, ſhe is immediately inveſted, and muſt never expect to appear again in the world out of the walls of the nunnery. The young lady I thus ſaw inveſted was very beautiful, and ſang the beſt of any in the nunnery."

"There is no place in all Spain more famous for good wine than Sainte [San] Clemente de la Mancha; nor is it any where ſold cheaper: for, as it is only an inland town, near no navigable river, and the people temperate to a proverb, great plenty, and a ſmall vend, muſt conſequently make it cheap. The wine here is ſo famous, that, when I came to Madrid, I ſaw wrote over the doors of moſt houſes that ſold wine, *Vino Sainte Clemente.* As to the temperance of the people, I muſt ſay, that notwithſtanding thoſe two excellent qualities of good

and cheap, I never ſaw, all the three years I was priſoner there, any one perſon overcome with drinking.

"It is true, there may be a reaſon, and a political one, aſſigned for that abſtemiouſneſs of theirs, which is this, that if any man, upon any occaſion, ſhould be brought in as an evidence againſt you, if you can prove that he was ever drunk, it will invalidate his whole evidence. I could not but think this a grand improvement upon the Spartans. They made their ſlaves purpoſely drunk, to ſhew their youth the folly of the vice by the ſottiſh behaviour of their ſervants under it: but they never reached to that noble height of laying a penalty upon the aggreſſor, or of diſcouraging a voluntary impotence of reaſon by a diſreputable impotence of intereſt. The Spaniard, therefore, in my opinion, in this exceeds the Spartan, as much as a natural beauty exceeds one procured by art; for, though ſhame may ſomewhat influence ſome few, terror is of force to deter all. A man, we have ſeen it, may ſhake hands with ſhame; but intereſt, ſays another proverb, will never lie. A wiſe inſtitution, therefore, doubtleſs is this of the Spaniard; but ſuch as I fear will never take place in Germany, Holland, France, or Great Britain."

"They have here, as well as in moſt other parts of Spain, Valencia excepted, the moſt wretched muſic in the univerſe. Their guitars, if not their ſole, are their darling inſtruments, and what they moſt delight in: though, in my opinion, our Engliſh ſailors are not much amiſs in giving them the title of ſtrum-ſtrums. They are little better than our Jews-harps, though hardly half ſo muſical. Yet are they perpetually at nights diſturbing their women with the noiſe of them, under the notion and name of ſerenadoes. From the barber to the grandee the infection ſpreads, and very often with the ſame attendant, danger; night quarrels and rencounters being the frequent reſult.—Yet, bad as their muſic is, their dancing is the reverſe. I have ſeen a country girl manage her caſtanets with the graceful air of a Ducheſs, and that not to common muſic, but to people's beating or drumming a tune with their hands on a table. I have ſeen half a dozen couple at a time dance to the like in excellent order."

Don Felix Pachero gave our author the following reaſon for the general cuſtom of the inhabitants of San Clemente going to draw water at a well ſome diſtance from the town, when they had apparently many as good within it.

"'When the ſeat of war,' ſaid he, 'lay in theſe parts, the French train of artillery was commonly quartered in this place; the officers and ſoldiers of which were ſo very rampant and rude, in attempting to debauch our women, that there is not a well within the town which has not ſome Frenchmen's bones at the bottom of it; therefore the natives, who are ſenſible of it, chooſe rather to go farther afield.'"

Father White, an intelligent Iriſh prieſt, gave Captain C. the following account of the origin of the Carthuſian monks, whoſe rigid ceremonies have been much talked of, and who

regularly take up daily as much earth as they can hold in their hand at their places of burial, in order to prepare their graves.

" ' Bruno,' ſaid the father, ' the author or founder of this order, was not originally of this, but of another. He had a holy brother of the ſame order, that was his cell-mate, or chamber-fellow, who was reputed by all that ever ſaw or knew him for a perſon of exalted piety and of a moſt exact holy life. This man, Bruno had intimately known for many years; and agreed, in his character, that general conſent did him no more than juſtice, having never obſerved any thing in any of his act ons, that, in his opinion, could be offenſive to God or man. He was perpetually at his devotions, and diſtinguiſhably remarkable for never permitting any thing but pious ejaculations to proceed out of his mouth: in ſhort, he was reputed a ſaint upon earth.

" 'This man at laſt dies, and, according to cuſtom, is removed into the chapel of the convent, and there placed with a croſs fixed in his hands: ſoon after which, ſaying the proper maſſes for his ſoul, in the middle of their devotion, the dead man lifts up his head, and with an audible voice cried out, *Vocatus ſum.* The pious brethren, as any one will eaſily imagine, were moſt prodigiouſly ſurpriſed at ſuch an accident, and therefore they earneſtly redoubled their prayers; when, lifting up his head a ſecond time, the dead man cried aloud, *Judicatus ſum.* Knowing his former piety, the pious fraternity could not then entertain the leaſt doubt of his felicity; when, to their great conſternation and confuſion, he lifted up his head a third time, crying out, in a terrible tone, *Damnatus ſum:* upon which they incontinently removed the corpſe out of the chapel, and threw it upon the dunghill.

" 'Good Bruno, pondering upon theſe paſſages, could not fail of drawing this concluſion:—that if a perſon, to all appearance ſo holy and devout, ſhould miſs of ſalvation, it behoved a wiſe man to contrive ſome way more certain to make his calling and election ſure. To that purpoſe he inſtituted this ſtrict and ſevere order, with an injunction to them, ſacred as any part, that every profeſſor ſhould always wear hair-cloth next his ſkin; never eat any fleſh, nor ſpeak to one another; only, as paſſing by, to ſay *Memento mori.*'"

The numerous anecdotes that are related in this volume of the ingratitude of Cardinal Alberoni to the Princeſs Urſini; the ringing of the ave-maria bell during the performance at the theatre, and the actors and audience falling on their knees; the military Count de Montery turned prieſt; the ſimple dreſs of General Stanhope contraſted with the puerile ſplendour of General Mahoni, by that officer himſelf; the death of the Duke of Vendome by a ſurfeit of fiſh, Lord Galway's deceitful conduct to the author; the ſurrender of Nules to Lord Peterborough; and many other curious and intereſting particulars of the manners, cuſtoms, and local deſcriptions of

various parts of Spain; will amply repay the reader for the perusal. From Captain C.'s account of the bull-feasts, it would appear that, a century ago, it was not so usual to fight the bulls on horseback as at present, and that they then fought them principally on foot with a cloak and sword. Now, however, it is much more horrible, as it is nothing unusual for one bull to kill from eight to twelve horses before he is severely wounded; and to see the riders driving the wounded animals, when their intestines are trailing among their feet, to flee out of the bull's ways, is so shocking, that we cannot withhold on this occasion our tribute of approbation to Manuel Godoy, the Prince of Peace, who actually issued an edict for the total abolition of bull-feasts! The attachment, indeed, of the people, even of the women too, for this savage amusement is so deep rooted, that it will be many years before it can be effectually abolished. As to the allegation that it inspires a spirit of hardihood and courage, nothing can be more absurd and erroneous, and in this respect is equally as useless as our own boxing-matches.

We are sorry that we could not quote the author's description of Montserrat; for although he was a military engineer, he only wrote from recollection: consequently his local descriptions are defective. To convey, indeed, any adequate idea of this truly great curiosity requires both the pen and pencil to be exercised on the spot, and that, too, with both ability and care. We do not yet know of any adequate description of this singular mountain and its monastery, as all that have hitherto appeared are either *outré* or defective. Had our author, however, visited it in 1806, as he did in 1706, he would have found that drunkenness is now become sufficiently common, even under the roof of this holy place; he would have seen the peasantry, in the purlieus and even in the very cloisters of the monastery, giving themselves up to every species of "foul riot and misrule;" and he would have heard the friars demand the utmost farthing for every thing furnished to the most pious visitants. If the monks were as solicitous of encouraging true morality as they are of the superstitious devotion to their negress lady, on whom our author makes some very judicious remarks, they would prevent such scenes of debauchery as frequently take place in the buildings adjoining the cloisters. As to our author's observations on the manners and customs of the people, and particularly on their superstitious religious ceremonies, we can declare them strictly correct even at the present day. Throughout this volume, indeed, Captain C. discovers a truly noble and enlightened mind, strongly impressed with a conscious sense of true reli-

gion and moral obligation, and juſtly contemning all idle ſuperſtition and unmanly prejudice. His Memoirs obtained the approbation of Dr. Johnſon, whom they amuſed: they will infallibly pleaſe every reader of good taſte and good ſenſe, however they may be ſomewhat adverſe to the views of certain politico-religious ſcioliſts. We can conſcientiouſly recommend this work to the peruſal of every claſs of readers of the preſent age, and hope that it may tend to reſtore ſome of the old Engliſh ſentiments of honour founded on probity.

POETRY.

The Cruiſe, a Poetical Sketch; in Eight Cantos. By a Naval Officer. 8vo, pp. 470. 10s 6d. Hatchard. 1808.

THE preface to this poem is of itſelf a bar to cenſure, and precludes the ſeverity of criticiſm. Sacred be the repoſe of the brave defender of his country!—reſpected, as reſpectable, the conſolations of his ſuffering hours! Though critics, we profeſs not to have diſcarded the feelings of humanity, or to have renounced the ſympathies of ſocial life. More than as a brother, we conſider him whoſe ſtrength exhauſted by the toils of war, whoſe frame ſhattered by glorious combat, ſeeks in the bowers of that country which he has bled to ſave, a tranſient reſt—a moment of reſpiration from hardy peril, wherein he may woo the Hygeian ſmile that ſhall renovate his waſted health, and brace his nerves to new exertion. Cold muſt be the heart, devoid of philanthropic kindneſs the ſpirit, that could bring his avowed amuſement, the ſolace of his languid moments, to the ordeal of criticiſm. We reſpect them: we do more;—we admire the principle that evidently has guided his pen,—the pure principle of generous patriotiſm, of unſhaken loyalty! Thrown by bodily weakneſs from the path of active duty in the field of glory, his mind ſtill fondly clings to the object of his proud devotion,—Britannia's weal, Britannia's glory! For theſe his boſom throbs with unabated ardour; and, unable himſelf to ſtand among the conquering ranks that fight her battles and defend her laws, he yet aſpires to ſerve his darling country; he calls to arms his brother heroes, points out the road to honeſt fame, excites to noble deeds, and opens to their view the bright reward of bravery and honour.

With theſe impreſſions we have read "The Cruiſe;" and though we dare not compliment the writer as a *poet*, we eſtimate him as a man of worth and integrity, anxious to do good in his profeſſion, and to extend to others his own hard-earned knowledge. His ſentiments are juſt, generous, and pious; much of ſterling ſenſe and many happy alluſions pervade the work, which, although it may not pleaſe the lovers of poeſy, will gratify many an honeſt heart, who, perhaps

in ſituations ſimilar to his own, will tread again with intereſt the oft-trodden ground of naval duty and nautical amuſement. To ſuch, and to all who would make the ſea their profeſſion, we can recommend it: to the firſt, it will bring back the days that are gone with all the faſcinations which memory beſtows; to the latter it may be more eminently uſeful, ſince it ſhews the routine of ſervice, explains the mode of duty, and inculcates the pureſt maxims of humanity, ſubordination, and exact diſcipline—qualities by which, under Providence, we have ſo long maintained a proud pre-eminence in Europe, ſtemmed the torrent of foreign oppreſſion, and ſecured to our own happy iſland its beſt valued poſſeſſions.

This work alſo contains much wholeſome admonition to young naval officers; and the author's reaſons why early *marriage* ſhould be avoided are perfectly juſt, and deſerving obſervation.

" And, O! 'tis happy, when the *many* join
To charm the Tar; *one* cannot then purloin.
His gen'rous, manly, but too open, heart
Alas! too ready to receive Love's dart;
If through his veins the patent poiſon flows,
And for *one* maid his heated boſom glows,
Madly unthinking, he would inſtant wed,
Though fatal cares ſurround his bridal bed:
For where can anguiſh more intenſe be found
Than in a ſtate where a poor youth is bound
In wedlock's bond, who with keen ardour loves?
While from his lips Fate, tantalizing, moves
The ſcarce yet taſted cup of bliſs ſupreme,
But evaneſcent as the midnight dream!!
Six fleeting days of heavenly rapture paſt,
Of rapture doom'd, O Fate! to be the laſt,
When 'orders ſeal'd' his late bright proſpects mar,
And force him out to traverſe ſeas afar:
When to return? when, wretched youth, indeed!
That fearful when makes both their fond hearts bleed
At every pore. Where now their wondrous joy?
Their bliſs, ſo late, without the leaſt alloy?
Vaniſh'd!—'tis gone! perhaps for ever fled!—
Not only *this* moſt agonizing dread,
But *other* racking cares and fears intrude,
And give them bitter, bitter cauſe to brood:—
'Twas a love match!—What's in his power to give,
Will never let his darling Fanny live,
Excepting under a dependent roof,
Where ſhe muſt daily, hourly, meet reproof
From thoſe whoſe good advice, alas! ſhe ſcorn'd,
To marry him whom kindred worth adorn'd;
But one on whom, poor fellow! Fortune frown'd,
And who, ſtill worſe! to war's wild trade was bound."

The worthy author proceeds, in this ſtrain, with more feeling indeed than poetry, to detail the numerous evils reſulting from ſuch inconſiderate connections, which will eaſily ſuggeſt themſelves to the imaginations of our readers.

We ſhall conclude our notice of "The Cruiſe" with the "Sailor's Burial," as it proves the author to poſſeſs an affectionate and benevolent heart, the uſual characteriſtic of a Britiſh ſailor.

"Soon is the corpſe laid in the hammock ſhroud,
While melancholy groups around it crowd,
And, mournful, bear it to the ſailor's bier,
The MIDSHIP GRATING wet e'en with a tear!
Then o'er the body ſadly, ſlow, is ſpread
The UNION CROSS, a pall now to the dead:
Here it is wak'd, though ſimple is the way;
No choriſts chaunt, no prieſts unfeeling pray!
A ſimple lanthorn ſhews where worth is laid:
All cry—Alas! th' imperious power that bade
Was the full heart, was unaffected woe,
Which ſcorns the mockery of pageant ſhow!
Here reſt awhile; here, void of guile, receive
The manly homage which our hearts relieve.
Here, noble ſeaman! be in ſpirit bleſt:
Liſt! in what glowing terms thy name's addreſt.
* * * * * * *

Not long the rite of ſepulture delay'd,
Not long the diſmal grating is array'd
In ſuch a melancholy garb of woe;
Th' inevitable ſtroke of Death, we know,
Has laid its deſtin'd gallant victim low:
'Tis better, then, the mournful ſcene to cloſe,
Nor longer ſorrow ſo acute impoſe.
At the approaching midnight hour is meant
The time when all hands upon deck are ſent,
Watch of relief, as well as that reliev'd,
That into Ocean's boſom ſhall be heav'd
What now remains of the poor Tar we mourn,
Whom fate, inſcrutable, has from us torn!!!
* * * * * * *

Now, then, the hour is come when the ſtill deep
Claims the brave ſeaman, lock'd in Death's cold ſleep!
The hollow tollings of the great ſhip bell
That the ſad rite begins, impreſſive tell:
Uncover'd! pale! behold the captain ſtand,
His features ſtampt o'er all the gallant band.
Quickly to leeward is the gangway clear'd;
Borne on the grating, now the corpſe appear'd:
Near the rob'd chaplain is the lanthorn held,
So that the whole his countenance beheld.

'Twas a moſt ſolemn meekneſs that o'erſpread
An aſpect from whence colour quite had fled!
No time, no change, while life remains, will let
My memory his expreſſive mien forget!
His geſture, his e'en more than mortal look,
As he pronounc'd the *form* from our moſt ſacred book.
No ſound is heard, ſave till the ſudden daſh
Strikes on the nerves, as the ſwift lightning's flaſh:
Each eager eye ſtrains through the water's gloom,
And fain would penetrate deep Ocean's tomb!!!"

Kathleen; a Ballad: from an ancient Tradition in the Valley of Glandilough, County of Wicklow. By John Edwards, Eſq., of Old Court, in the ſame County. 4to, pp. 20. Chapple. 1808.

THIS ſimple and intereſting Ballad is dedicated to MARCHIONESS TOWNSHEND, a lady who, as the friend of truth, innocence, and virtue, and as the marked enemy of vice, profligacy, and perſecution, whether a *princeſs* or a *peaſant* be their object, has an irreſiſtible claim on all who write for either inſtruction or amuſement. The Ballad is founded on the following popular ſtory, which is implicitly believed by the Iriſh peaſantry.

"Saint Keivan was a moſt holy man, and a great preacher, "and beloved by all who heard or ſaw him. Amongſt others, a "neighbouring young woman was ſo fond of attending upon his pray-"ers and ſermons, that at laſt ſhe fell deſperately in love with him, "and could not help continually haunting him wherever he went. "This was the cauſe of great trouble and vexation to the holy man. "He never could be quiet, as ſhe ſtill found the way after him even "into the thickeſt part of the wood, where he uſed to go to pray. "He tried every means to eſcape from her, but it was all in vain; "let him go where he would, ſhe was ſure to be there after him.

"At length, ſecretly as he thought, he worked out this bed in "the face of the mountain (hewn in the ſolid rock), where he ſup-"poſed ſhe could never find him out, and therefore joyfully laid "himſelf down to paſs the night. But in the morning, when he "wakened, he ſaw her face looking in at him at the mouth of the "cave; at which he was ſo vexed, that he gave her a puſh, and "down ſhe fell into the lake below. He then prayed that ſhe might "not be drowned, and ſoon after ſaw her floating on the water, and "ſinging the ſweeteſt muſic."

'But,' adds Mr. Edwards, 'the moſt wonderful part of the ſtory is, that he endued the cave with the miraculous power of preſerving in childbed the life of every woman who ſhould have the courage to venture into it: and many are the females who are hereby induced to make the dangerous experiment.'

As all our efforts to procure Dr. Milner's Tour in Ireland have hitherto proved unſucceſsful, we are not able to ſay whether or no this Right Reverend expounder of Popiſh miracles viſited, in his late

excurſion, the miraculous bed of Saint Keivan; but we ſhould ſuppoſe that ſo fine an opportunity of enlarging his catalogue could not poſſibly be ſuffered to eſcape the vigilance and zeal of ſo induſtrious an inquirer, and ſo acute an hiſtorian. Mr. Edwards has made good uſe of his materials, out of which he has formed a very pleaſing Ballad.

Poetic Sketches; a Collection of Miſcellaneous Poetry. By Thomas Gent. The *Second Edition.* Small 8vo. Pp. 142. 5s. Yarmouth, printed; Longman and Co., London. 1808.

IN our Review for February 1806 (vol. xxiii, p. 210) we gave our opinion of the merits of theſe Poetic Sketches, which Mr. Gent has now enlarged by the addition of ſeveral new pieces, all breathing the ſame chaſte ſpirit, and all marked by the ſame good principles. We ſhall extract one of theſe, on a ſubject of *vital intereſt* to all poets, poetaſters, and, in ſhort, to the whole hungry train of Phœbus.

"REFLECTIONS OF A POET ON BEING INVITED TO A GREAT DINNER.

"Great epoch in the hiſtory of bards!
Important day to them who woo the Nine;
Better than fame are viſitation cards,
And heaven on earth at a great houſe to dine.

"O cruel memory! do not conjure up
The ghoſt of Sally Dab, the famous cook;
Who gave me ſolid food, the cheering cup,
And on her virtues begg'd I'd write a book.

"Reſt, Goddeſs, from all broils! I bleſs thy name,
Dear kitchen-nymph, as ever eyes did glut on!
I'd give thee all I have, my ſlice of fame,
If thou, dear ſhade! couldſt give one ſlice of mutton.

"Yet hold—ten minutes more, and I am bleſt;
Fly quick, ye ſeconds; quick, ye moments, fly:
Soon ſhall I put my hunger to the teſt,
And all the hoſt of miſeries defy.

"Thrice is he arm'd, who hath his dinner firſt,
For well-fed valour always fights the beſt;
And tho' he may of over-eating burſt,
His life is happy, and his death is bleſt.

"To-day I dine—not on my uſual fare;
Not near the ſacred mount with ſtarving Nine;
Not in the park upon a diſh of air;
But on real eatables, and roſy wine.

"Delightful taſk! to cram the hungry maw,
To teach the empty ſtomach how to fill;

To pour red port adown the parched craw,
Without one dread deſſert—to pay the bill.

" I'm off—methinks I ſmell the long-loſt ſavour;
Hail, platter-ſound! to poet, muſic ſweet:
Now grant me, Jove, if not too great a favour,
Once in my life, as much as I can eat!"

The Turtle-Dove. A Tale. By a Gentleman; with five Engravings from the elegant Deſigns of Caſp. Delap. 18mo. Pp. 32. Baldwins. 1808.

THE object of this Tale is to ſhew the neceſſity of a congeniality of ſoul and ſentiment in the marriage ſtate. It is told in eaſy verſe, and has ſimplicity to recommend it. But why it ſhould be printed in the form and ſize of a book for *Children* we cannot imagine, as *Love and Matrimony* are certainly not the moſt proper ſubjects for the amuſement of infancy. What parent would chuſe to read ſuch paſſages as the following to her child?

" Hops after him with ſigns of fury,
And pecks him like a nymph of Drury;
As if ſhe meant to drive her dove
By bill and beak to acts of love:
Then all at once to tears recurs,
And makes him join his tears with her's:
Not that ſuch joys her heart delight,
But, as ſhe ſays, becauſe 'tis right
Each morning to careſs your lover,
As the beſt means to fix a rover."

DIVINITY.

Seventy Sermons on the Doctrines and Duties of Chriſtianity; conſiſting partly of Diſcourſes altered and abridged from the Works of eminent Divines. By [*the Reverend*] William Toy Young, M.A, Miniſter of St. Paul's Chapel, and ſome time Fellow of Pembroke College, Oxford. 2 vols., 8vo, pp. 830. Piercy, Birmingham; and Longman and Co., London. 1807.

THE author, in his preface, acknowledges himſelf to be highly indebted to the works of Barrow, Jeremy Taylor, Beveridge, Smallridge, and Fiddes, from whoſe works he has introduced abridgements and alterations into his diſcourſes. As the productions of the two laſt of theſe divines were more diſtinguiſhed for florid language than for correct ſentiment or profound thought, it required much attention, and no little judgment, to ſtrip them of their redundancies, and to reduce them into a form and ſhape for purpoſes of prac-

tical utility. Theſe Mr. Young appears to have exerciſed in his ſelections, which, with his original diſcourſes, ſupply two uſeful volumes, either for the pulpit or the cloſet.

As a ſpecimen of the author's ſtyle, we extract a paſſage from the ſixty-firſt ſermon (on St. John's firſt Epiſtle, chap. iv, verſe 17), where, in alluſion to the proſperity of the wicked in this world, he obſerves:

"Could we draw aſide the mantle of ſome proſperous and deſpotic tyrant, and diſcover the inward man, we ſhould find, even in the career of his greatneſs, ſuch a deduction from real comfort, as would beſpeak him the child of miſery, though cloathed in the robe of majeſty, and armed with the ſceptre of power. The tyrant may, for a while, ſtifle the voice of conſcience; he may be deaf to the voice of the priſoner and captive; and the blood of unoffending, defenceleſs, multitudes may be drowned in the ceaſeleſs round of gaiety, pleaſure, and amuſements; yet a time will come, when 'for all theſe things God ſhall bring him unto judgment.' But ſuch an one, even for the preſent, cannot be ſaid to eſcape, for he continually carries about him the reſtleſs anguiſh of a 'wounded ſpirit;' he is already deſtined to ceaſeleſs torments, and is his own executioner. Is ſuch a being to be envied? Gracious God! can he be an object of envy who ſearches into the golden chalice for fear of poiſon, turns pale at every ſudden noiſe, ſtarts at his own ſhadow, ſleeps in armour, and dares not truſt the very guards about his perſon; who hath made no friend in Heaven, but ridicules and makes a mock of that God, before whoſe dread tribunal he muſt, ere long, anſwer for the enormity of his crimes?"

If Buonapartè had ſate for this picture, the likeneſs could not have been more ſtriking. The whole of this diſcourſe is ſtrong and impreſſive; and it is but juſtice to add, that Mr. Young, in the compoſition of theſe volumes, has rendered an acceptable ſervice to the public.

Sermons on various Occaſions. By the Rev. William Agutter, A.M., late of Mary Magdalen College, Oxford; and Chaplain and Secretary of the Aſylum for Female Orphans. 8vo, pp. 254. 9s. Rivingtons, London; Burnham, Northampton. 1808.

THESE volumes contain three and twenty ſermons on various topics connected with the duties of a Chriſtian. The worthy preacher has been more ſolicitous to convey uſeful truths to the hearts of his hearers, than to amuſe their fancies with rhetorical beauties. In the fourth ſermon, preached before the Univerſity of Oxford, many judicious and appropriate remarks occur on the evil effects of the deſtructive vice of gaming. In the ſeventh, pious truths are enforced, and many ſalutary inferences, in reference to religious and political duties, are drawn from the character and murder of Lewis the Sixteenth. In the twenty-ſecond diſcourſe, Mr. Agutter directs the attention of his hearers to the ſubject of Catholic emancipation, to the evils of Popery (of which he entertains a very juſt conception), and

to the diſtinction between *reſtriction* and *perſecution*, *toleration* and *encouragement*. The different parts of theſe Sermons are ſo connected as not to admit of extracts without injury to the argument. We muſt, therefore, content ourſelves with obſerving, that they diſplay much reading, and prove the author to be a ſincere and zealous friend of the Eſtabliſhed Church.

NOVELS AND ROMANCES.

Julia of England: a Novel. By Mrs. Norris, Author of the Strangers, Second Love, &c. 4 vols., 12mo.

THIS lady has already produced ſome very pleaſing novels, and the preſent is by no means deficient in intereſt. Some little inaccuracies have crept into the early part of the ſtory; but they are ſlight blemiſhes, and are atoned for by purity of deſign and of ſentiment.

Julia is a very amiable young woman, and demands our eſteem and admiration by the propriety and delicacy of her conduct in the various ſcenes of trial wherein ſhe is placed. In her deciſion with reſpect to Sir William Hartwell, ſhe is juſt what a woman ſhould be, who aims at ſecuring the approbation of her own conſcience, even more than the applauſe of the world; and the precept enforced in this example cannot be too much attended to, namely, that even a *firſt love* may be conquered, and its object reſigned without death or diſtraction, when reſpect to ourſelves or duty to a fellow-creature demands the ſacrifice of inclination. Reaſon and fortitude will ever be found by thoſe, who, in earneſt, ſeek their aid, and to a determined ſpirit every thing praiſeworthy is poſſible.

The language of this work often riſes much above mediocrity; the characters are well drawn, and ably ſupported: we rejoice in the reſtoration to comfort of the worthier part of them, and accede to the juſtice of the decree that puniſhes the wicked even in this life.

The chain of circumſtances which combine to lead Julia toward the manſion of her anceſtors is intereſting and probable; the manner of her arrival is, however, objectionable, as it favours too much of ſupernatural agency, where no miracle was neceſſary.

"Nec Deus interſit, niſi dignus vindice nodus."

That a boat ſhould be prepared at the ſpot where ſhe effects her eſcape from the banditti, and that it ſhould carry her exactly to that point where alone her difficulties could be done away, and her happineſs ſecured, favours too much of romance in a tale of common life, and might have been avoided by ſuch exertions of the heroine as are within the power of a woman: had Julia landed near the caſtle by any *effort* of her own, we conceive that the effect would have been better, and the *denouement* the ſame. As a ſpecimen of the ſtyle

and ſentiments, we have choſen the following letter from Mrs. Mellroſe to Julia.

"My daughter is well; ſhe has found protection! Can I doubt that ſhe is guarded by Heaven, or can I doubt its mercy, when I was ſaved from the knowledge of her danger till I heard alſo of her preſervation? O, what a pang was ſpared me!—but to Heaven alone the feelings of my heart can be diſcloſed, for the eye of the Almighty can ſee, though I cannot ſpeak it.

"But can my Julia ſuppoſe that the day I loſt her was the day of my triumph? Proud as I have been of the endearing title of mother, can it be believed that the happieſt moment of my life was that in which my daughter was torn from me? What, then, ſhall I ſay?—how ſhall I thank her for outſoaring even the ambition of a mother's hopes? All the vexations of my paſt life have vaniſhed into air; the misfortunes I deplored as overwhelming, now riſe to my memory as empty bubbles: my child has not only baniſhed the recollection of them for ever, but convinced me that the Great Diſpenſer of happineſs to his creatures on earth has aſſigned to me a diſtinguiſhed portion. May he accept the overflowings of my heart as the humble tribute of my gratitude!

"Were I any other mother, I ſhould no doubt lament this ſeparation as the greateſt evil of my exiſtence; but you have left me inacceſſible to ſorrow. Is it preſumptuous alſo to ſay you have left me inacceſſible to fear? Oh, no! I dare not doubt your ſafety: the ſhield of the Almighty will guard you—I humbly truſt it will; and I dare to build my hope on the Rock which ſhall ſtand faſt for ever and ever!

"This, my Julia, is an early and a ſevere trial; but you are equal to it: nor did your Creator endue you with a mind ſuch as you poſſeſs, for the mere inſignificant purpoſes of paſſing through life in a continued calm. Truſt me, my child, it is even eſſential to happineſs that we ſometimes encounter afflictions; it is through theſe we are taught to prize as bleſſings what the children of unceaſing proſperity lament as evils, and our ſources of felicity thus become incalculably multiplied. Submit, my love, to the preſent vexations; they are nothing more. Be as the willow which bends before the ſtorm, and again riſes in renewed verdure; but the ſturdy oak by reſiſtance meets its own deſtruction, and is ſhattered and overthrown.

"My daughter has fulfilled her duties, painful as they were; ſhe has evinced, that to the performance of them ſhe can greatly ſacrifice; but it is equally a mother's duty to prevent any ſacrifice that can militate againſt her daughter's real welfare. I have explained to your father that I cannot permit you to complete the purpoſe of your miſſion to England: he is at preſent diſpleaſed; we muſt wait with patience till he is no longer ſo, and then we ſhall again meet. Yes, my Julia, we ſhall certainly meet in happier times: beſt beloved of my heart, I ſhall again claſp you to it as its moſt glorious prize, and we ſhall mutually have the conſolation to meet without a pang from recollection.

" Be not uneaſy for me; my health is reſtored, and my anxieties are fled, if, indeed, I may except one. Though fearleſs for your ſafety, I tremble for your cheerfulneſs. Never, O never! may the clouds of adverſity overſhadow the ſunſhine of my daughter's brows. May that ſoul-cheering vivacity, which for ſo many years has baniſhed all gloom from my heart, remain to gild the dwelling which her future years may inhabit; may ſhe who is formed to diſpenſe happineſs, to chaſe the frown of care, and dry the tear of ſorrow, be herſelf exempt from the effects of both! Be willing, my love, to be happy; be willing to find good in every paſſing circumſtance in life; and, whatever be your ſituation, you cannot poſſibly be miſerable.

" Adieu, my daughter, child of my triumph! The thorn of our ſeparation is ſharp, but I would not exchange it for a monarch's glory. I truſt in the Power who has iſſued this impreſſive decree, and I pray Him to reſtore you to me *as you are:* I can aſk no greater bleſſing. Adieu, beſt beloved of your happy mother,

" J. MELLROSE."

The Ring and the Well; or, the Grecian Princeſs: a Romance. 4 vols., 12mo. 1808.

AT the firſt view of this publication, we were led to believe that the author had intended to compoſe a burleſque on romance, and was actually laughing at his own production, his principal characters being introduced with a ludicrous flippancy that favoured the idea; as he advances, however, his ſtyle ſomewhat improves, and we believe he meant to produce an intereſting hiſtory; but we cannot flatter him with any great degree of ſucceſs: ſome parts are well written, but, on the whole, he excites little emotion and affords little pleaſure. Even in a " Tale of Wonder," of ghoſts, magical illuſions, exploits of chivalry, and damſels of romance, we expect, in theſe enlightened days, ſomething of probability, conſiſtency of character, and unity of deſign: our author, however, ſeems to think theſe altogether unneceſſary, and their violation conſiderably diminiſhes the value even of a work of fancy. His heroine is deſigned for a miracle of virtue, conſtancy, and propriety; but her very firſt appearance mars the writer's intention, ſpoils the portrait, and preſents only a vain, conceited, and romantic girl, anxious for admiration, and ready to fall in love with the firſt adventurer whom chance ſhall throw in her way. That there are ſuch girls, the author may be well aware; he may reckon them among his intimate acquaintance, encounter them at every midnight revel of the gay metropolis, and read of them in every diurnal print that decorates his breakfaſt table—for, at the opening of the nineteenth century, ſuch things may be poſſible: but, from a Grecian Princeſs in the year 1300, we ſhould have expected more refined ſentiments and more reſerved manners. He tells us that " The Lady Matilda, now in the bloom of fifteen, five feet five inches in height, extremely fair, delicate in her form, and, in ſhort, gifted with all the charms of perſon and manner neceſſary for a hero-

ine of romance, began to ſigh for unknown pleaſures, which ſhe fancied far preferable to thoſe of running, riding, or ſhooting, or even to the ſage advice and inſtructive converſe with which her mother ſupplied the intervals of more active employment: ſhe had heard of humble ſuitors and inexorable miſtreſſes, of faithful knights and conſtant damſels, of tilts and tournaments, and coronations and weddings; of ſcarfs and love-knots, given and accepted; of fair hands beſtowing on ſucceſsful combatants the prize of valour, which would be no prize at all if beſtowed by any other; of captive Saracens doing homage to fair ladies in the name of their abſent knights; and of the heads of wild boars and giants ſent as preſents in token of unconquerable courage and unalterable love. She had heard of theſe things; and therefore," he continues to inform the reader, "her heart beat quicker, and a deeper crimſon than ordinary ſuffuſed her face," when her mother accepted the invitation of a neighbouring prince to aſſiſt at a grand tournament; that her preparations were moſt indefatigably made; and that "at length the much deſired morning dawned, and the heart of Matilda beat high with delightful expectation, as all the projected conqueſts of which ſhe had been dreaming for the laſt fortnight ſeemed to her young and gay imagination on the eve of their accompliſhment; and though longeſt at her toilet of the whole party, ſhe was ſooneſt equipt, and appeared firſt in the great hall;" that "her ſteed was decorated with trappings of roſe-coloured ſilk, embroidered with ſilver, and hung round with little ſilver bells of the moſt muſical tones, ſo that it was a pleaſure to liſten to them as ſhe *ambled along*."

Thus prepared for adventure, the Princeſs begins her career, and is ſpeedily involved in the neceſſary diſaſters. Some daſhing cavaliers frighten her gallant ſteed, which runs with his rider into a deep canal, opportunely placed for ſuch purpoſe; then, at the critical moment, one of them, "all armed and accoutred," plunges into the water, and ſucceeds in diſengaging the ſhrieking maid, and bringing her ſafe to ſhore. This, of courſe, is to be the *hero* of the piece; and, *luckily*, he proves to be a Prince of high degree, courteous and brave. He appears again at the tournament, and being, according to rule, victorious over the rival combatants, is no leſs ſucceſsful with the fair Matilda; for we find her in their very firſt private interview, "*an hour after ſun-riſe*," accepting his vows, and aſſuring him of a *reciprocal affection*; a declaration, of courſe, received by the knight with "joy and triumph. He kiſſed her hand again and again with paſſionate rapture, and, emboldened by her non-reſiſtance, ventured at laſt to encircle her waiſt, and ſeal on her glowing lips his vow of love and conſtancy."

We cannot think this at all a picture of the manners of the thirteenth century: the ladies aſſuredly were not, in thoſe days, ſo lightly wooed, ſo lightly won; favours of ſuch high import were not accorded to a lover known but a few hours; nor did we ſuppoſe that princeſſes of fifteen were then in the habit of diſpoſing of themſelves

without ſome reference to the will of parents or guardians. We therefore form no very high opinion of the delicacy or prudence of the heroine when we find her exclaiming—" Doubt me not! Never, never, will I forget thee!—never ſhall the remembrance of this hour forſake me: in death I will cheriſh it; and, ſhould I ſurvive thee, it ſhall take the place of hope and expectation, and fill the aching void in my heart." From this ſpecimen we expected little from the after conduct of the lady, and were therefore rather agreeably diſappointed to find her riſing in our eſtimation, and in many trying ſcenes evincing virtues and qualities worthy admiration. Her mother, hereditary Princeſs of Achaia and the Morea, had been diſpoſſeſſed of this ſovereignty by the uſurpation of an uncle, who alſo murdered her affianced huſband, the King of Theſſaly. She takes ſhelter with her maternal grandfather, the Prince of Cythera, who conſoles her, and after a time induces her to marry Florence the Fifth, Earl of Holland. Her affection for her firſt lover is, however, undiminiſhed; and, by means of a magic ring, ſhe is enabled to raiſe *his ſpirit*, with which ſhe holds daily converſe, even after her marriage. The Earl, returning from the cruſade after a long abſence, and impatient to behold his wife, repairs unannounced to her chamber, where he ſurpriſes her encircled by the arms of the King of Theſſaly, whom he had believed dead for eighteen years. Enraged at her ſuppoſed infidelity, he aſſembles his council, and ſhe is doomed to expiate her crime by death; the execution of this ſentence is, however, deferred. She aſſerts her innocence, and that her imputed paramour lies buried in the Cathedral Church of Patras. The Earl, on the other hand, believes the evidence of his own ſenſes; and though the remains of tenderneſs prevent his conſenting to her immediate death, ſhe undergoes a rigorous impriſonment, from whence ſhe is only releaſed to proceed, at her own requeſt, to Patras, where ſhe expects to procure the teſtimonials of her innocence and of the death of her former lover. In this expedition her daughter inſiſts on accompanying her, and is indefatigable in the exertion of her filial duties; but, in deſpite of her ſolicitous cares, the Counteſs dies on the voyage. Maltilda is forced by a tempeſt to land in the iſle of Cythera, where ſhe finds her great-grandfather ſtill alive, and in poſſeſſion of all the " ſtrength and faculties of middle age," though he had already numbered a hundred and fifty years! From him ſhe learns the ſecret of the " Ring," and is by him commanded, when ſhe has gained the proofs of her mother's truth, to return to the court of her only ſurviving parent, to reveal the myſtery, and obtain from him the fatal " Ring," left by the Counteſs at her departure, and to bury it in ſome unhallowed ſpot of earth, ſo deep that no mortal eye ſhould ever again behold it, that ſo her mother's ghoſt and his departing ſpirit might reſt in peace. The Princeſs obeys, and, after many ſtrange adventures and hair-breadth eſcapes, accompliſhes all her purpoſes: ſhe recovers the dominions of her mother, is reſtored to her father and lover, and the romance ends, as uſual, in marriage.

This ſtory, though aided by all the arts of fiction, is in many parts

heavy and uninteresting: there is ſome tolerable language, and no deficiency of moral ſentiment; but we muſt confeſs that it is more to be tolerated than admired. The feats of arms, and the very long liſt of warring heroes, rather fatigue than animate, and the author muſt rely for ſucceſs rather on caprice than on ſound judgment: it may find admirers in thoſe who prefer the marvellous to the probable, and to ſuch only can we recommend it. The author tells us that "the *main object* of the hiſtory is to ſhew the final re-eſtabliſhment of an injured lady's fame, the humiliation of her enemies, and the wonderful diſpoſals of an over-ruling Power, which, by means however apparently contradictory, uniformly tends to the accompliſhment of its own myſterious will." How far he has fulfilled his purpoſe, our readers will decide; for our own part, we neither think the lady ſo "injured" or ſo "innocent," as to demand, or merit, the interpoſition of miracles in her favour.

MISCELLANEOUS.

Reflections on ſome Queſtions relative to the preſent State of the Nation. Addreſſed to the Rev. Francis Randolph, D.D. Prebendary of Briſtol, and Chaplain to his Royal Highneſs the Duke of York. Occaſioned by a Letter to his Grace the Duke of Bedford by Dr. Randolph, and by ſome other recent Publications. By John Penn Tinney. Pp. 117, 8vo. 3s 6d. Cadell and Davies, London; Collins, Saliſbury; Meyler, Bath. 1808.

IF we are indebted to thoſe, who, by diligent reſearch and judicious ſelection, make us acquainted with the policy and the actions of former ages and of other countries which is the province of the hiſtorian, we incur no leſs obligation towards thoſe who aſſiſt us by a juſt application of the policy of former times to the circumſtances of the preſent day, and give us uſeful counſel in the difficulties of this arduous war by unfolding the errors of other nations, and by expoſing to view the temptations and the reſults of thoſe political crimes which blacken the page of hiſtory.

In that reſpect, the author of this pamphlet has a claim upon us which we acknowledge with ſincere pleaſure, although we certainly did not expect that any perſon poſſeſſing ſo much talents would have thought it worthy of his labour to *anſwer* the ſtill-born effuſions of the Briſtol Prebendary, whoſe rhapſodical Letter we noticed at ſufficient length. It appears, however, to have been Mr. Tinney's deſign to reply to ſeveral late publications which have already paſſed under our review, and, not content with expoſing the miſchievous reſults which might poſſibly be occaſioned by thoſe publications, he has ſhewn that the dangers under which we at preſent ſtruggle are not unlike thoſe which our anceſtors reſiſted and overcame, and that the councils which invite

us to yield to our difficulties, and, by abandoning the dictates of honour, to take refuge in an inglorious peace, are as diſaſtrous as they are puſillanimous and diſgraceful.

The author begins with an able reply to a ſtatement made by Dr. Randolph in his Letter to the Duke of Bedford, "that we have tried the various remedies of a great and powerful people, and that the violence of our diſorder is in no wiſe abated." He has ſhewn that our reſiſtance to France was in its origin a defenſive war, and that its objects in that view have been completely attained; and, as a concluſive refutation of that ſtatement, he recounts in animated language the glories which have invigorated our maritime power, which have added to our colonial and commercial ſuperiority, and given ſtability to our empire. He proceeds with juſt ſeverity and unanſwerable argument in his reply to thoſe reflections which have preſumptuouſly ſtigmatiſed our part in the conteſt as immoral and unchriſtian. He reprobates thoſe who cenſure the unbending magnanimity of our national character, which formerly refuſed to yield to the threatening hoſtility of the great Armada under Philip II; and he derives much well founded hope from that magnanimity evinced at various periods in the hiſtory of our country, and never more brilliantly diſplayed than in the criſis in which we are now placed. Mr. Tinney quotes a paſſage from Mr. Roſcoe's pamphlet, which was intended to palliate, if not to juſtify, the great atrocities which marked the commencement of the French revolution; and he ſhews with much energy that they are unjuſtly imputed to the coalition which was afterwards formed againſt the new government of France. We extract a paragraph as a ſpecimen of the author's manner.

"The revolution of France deriving its origin from a horrid union of treaſon and infidelity, had been marked with crimes before unnamed in the hiſtory of man's utmoſt depravity, long before the reſt of Europe evinced a diſpoſition to take any part in her affairs. Long before the Royal Standard was raiſed at Coblentz, or the German Sovereigns had formed any ſpecies of convention for their common defence againſt the revolutionary rage, the guilt of its projectors had attained an awful conſummation. The rights of the monarchy had been repealed; the King and the Queen, and their royal houſehold, had been held in cruel captivity, and their ſacred perſons already threatened; the authority of all law had been denied; the nobility had been diſhonoured and robbed, ſome of them murdered, and the reſt driven (by the fear of murder) to live upon the dole of charity in other countries; the clergy had been deſecrated, their eſtates confiſcated, their religion rejected, and their perſons maſſacred; the miniſters of lawful power and of juſtice had been degraded; (all but the preſident of the new police and his confederated functionaries, the judicial executioner, and the lawleſs aſſaſſin; all, under the regimen of the Rights of Man, called into active employment and enjoying equal honours) the new powers had claimed their title from treaſon, their revenue from plunder, their ſtrength from murder, and their permanence from inſurrection; all property had been rendered inſecure by

the law of national confiſcation; the duty of univerſal rebellion had been proclaimed; every thing venerable and uſeful had been indignantly expatriated; the faith of all treaties and the independence of all countries had been violated and diſowned by the ſeizure of Avignon and of the German territories on this ſide of the Rhine.

"Theſe crimes were the infantile ſports of the revolution, and preceded any ſort of combination among the lawful potentates of Europe to protect their ſtates from peril ſo tremendous, and their ſubjects from an example ſo pernicious. In the mournful annals of that period, a ſubſequent date is given to the firſt ſymptom of alarm in any of the injured and endangered governments. And yet, at this day, theſe abominations of France are ſtated to us as the price which ſhe was compelled by Europe to pay for her independence on foreign powers!"

In noticing the prophecy delivered by Ezekiel reſpecting the Tyrians of old, which Dr. Randolph had applied to this country, Mr. T. has enlarged upon our peculiar happineſs in the excellence of our reigning Sovereign.

"His piety and royal virtues, inſcribed on the tablets of our memory and recorded in the laſting annals of our nation, ſhall afford to his and to our poſterity, without reference to the hiſtories of other ages and of other ſtates, a pure unblemiſhed example of a powerful Prince not inflated with ambition; a Chriſtian King without bigotry; a zealous protector of all the public rights, without ſacrificing any principle neceſſary to the dignity of the ſtate and the order of ſociety!!"

The author's enumeration of the certain conſequences of an inſecure peace is candid, conſiderate, and complete, and worthy of the attention of all thoſe who look beyond the chances of the day. and are anxious to promote the permanent ſecurity and happineſs of the kingdom. In his eſtimate of our domeſtic condition he points particularly to the character of that claſs of ſectaries who are moſt hoſtile to our eccleſiaſtical eſtabliſhment, and calls upon us to mark with vigilance and precaution whatever may, by a colliſion of religious opinions, reduce our national ſtrength, and render us the eaſy prey of a ſpeculative and enterpriſing foe.

We ſtrongly recommend this pamphlet to the attention of our readers, as a performance of the beſt intention and able execution.

Rules of the Annuity Fund eſtabliſhed for the Benefit of Governeſſes; with an Account of the Inſtitution, and Propoſals for enlarging its Plan, by Means of an honorary Subſcription. 4to. Pp. 16. Cheyne, Edinburgh; Johnſon, London. 1808.

THE explanatory remarks introductory of theſe Rules are evidently the production of an intelligent and accompliſhed mind. We have, indeed, heard them aſcribed to the pen of Miſs Hamilton, the author of ſeveral excellent works. The inſtitution for ſecuring a proviſion for a moſt valuable, but too much neglected, deſcription

of females, is formed on a well digeſted and highly advantageous plan. And we earneſtly hope that the ſubſcription which is ſolicited for the purpoſe of extending the benefits of the inſtitution will be liberally ſupported; and, indeed, when it is conſidered that the objects of it are thoſe who are entruſted with the important taſk of educating a large portion of the riſing generation of females, we cannot allow ourſelves to doubt, for a moment, that it will meet with the moſt extenſive encouragement. The ſubſcriptions are received by Mr. Johnſon, bookſeller, in St. Paul's Churchyard; and by Mr. Cheyne, bookſeller, George Street, Edinburgh.

The Catholic Claims diſcuſſed; in a Letter from the late Right Hon. Edmund Burke to the Hon. William Smith, LL.D., and M.R.I.A., &c. 8vo, pp. 24. 1s 6d. Dublin printed; London reprinted. Rivingtons!!! 1807.

THE object of publiſhing this private Letter is to ſecure the weight of Mr. Burke's name for the intereſts of the Papiſts; but whoever looks in it for a *diſcuſſion* of the Catholic claims, which is promiſed in the title-page, will be miſerably diſappointed. It contains only a few looſe deſultory thoughts on the ſubject, without entering at all into the merits of the queſtion. Mr. Burke's name will inſure to the publiſhers *eighteen pence* for the twenty-four pages, although the whole of it would not fill more than *four* pages of this Review.

Mr. Burke here conſiders the dangers ariſing from *Jacobiniſm* as the *only* dangers to be dreaded: he regards the Papiſts of Ireland as *ſemi Jacobins*, and he thinks that their excluſion from Parliament and power will make them "*whole Jacobins.*" Did their greateſt enemies ever ſay any thing more ſevere of them? If this be a true repreſentation, their allegiance is ſuſpended by a very ſlight thread indeed! The author truly obſerves—"Nothing is ſo fatal to religion as indifference, which is, at leaſt, half infidelity." But he adds, "As long as men hold charity and juſtice to be eſſential integrant parts of religion, there can be little danger from a ſtrong attachment to particular tenets of faith." He then aſcribes both charity and juſtice to the Iriſh Papiſts, but doubts the exiſtence of either in the minds of thoſe who oppoſe their claims! According to our conception of charity and juſtice, this ſentiment is not compatible with either: beſides, here is a *petitio principii* utterly unworthy ſo able a diſputant as Mr. Burke. We contend that ſeveral of the tenets of the Church of Rome are neither *charitable* nor *juſt*; and it muſt be proved that they are both, before his inference can have any weight. Beſides, admitting his premiſes, we deny his concluſion. Pagans may hold *charity* and *juſtice* to be eſſential integrant parts of their religion; many of the Pagan philoſophers did ſo: but does it really follow that no danger would accrue from their admiſſion to political power in a Proteſtant ſtate?

Mr. Burke ſays, that, if he had lived a hundred and fifty years ago, he ſhould have been anxious for enforcing the oath of abjura-

ſion, but that the preſent impotence of the Pope renders it unneceſſary now. "My whole politics, at preſent, centre in one point, and to this the merit or demerit of every meaſure (with me) is referable; that is, what will moſt promote or depreſs the cauſe of JACOBINISM?" Now to us it appears, firſt, that although the Pope has no power at preſent, he ſtill retains his whole influence over the Iriſh and Engliſh Papiſts; and that, as it is highly probable the uncle of "The Child and Champion of Jacobiniſm," Cardinal Feſch, will ſoon be Pope, even on Mr. Burke's own principle (which, however, is not the true principle by which the queſtion is to be tried), thoſe barriers of the Eſtabliſhment which our anceſtors thought neceſſary for its ſecurity ought to be moſt rigidly guarded and upheld:—ſecondly, that as the *principles*, the *tenets*, and the *doctrines* of the Church of Rome are avowed, by the heads of the Papiſts themſelves, to be the *ſame* which they were when theſe barriers were eſtabliſhed, their removal would be attended with as much danger as ever:—and, thirdly, who but Papiſts jacobinized France and a great part of Europe?

That Mr. Burke had a ſtrong prepoſſeſſion, early imbibed and pertinaciouſly retained, in favour of the Popiſh religion, is pretty evident, from his declaration that that religion in Ireland "*ought to be cheriſhed as a* GOOD, and not tolerated as an inevitable, evil;" a ſentiment in which no ſerious Proteſtant can poſſibly concur. But the whole of Mr. Burke's opinion on this ſubject ſeems to be formed on the ſuppoſition, that if three fifths (not *four fifths*, as he erroneouſly aſſerts) of the Iriſh were not Papiſts, they would be of no religion at all. If that were really the point at iſſue, there could not be two opinions on the ſubject. That a corrupt religion is better than no religion at all, no Chriſtian will deny; but even then it is ridiculous to ſuppoſe that men will become infidels becauſe they cannot enjoy about thirty of the firſt places under the Government, and ſeats in Parliament, without ſubmitting to the ſame conditions which are impoſed on their Proteſtant fellow-ſubjects; when this ſelf-excluſion cannot poſſibly affect two hundred out of three millions, and not one of the lower claſſes!

In our opinion, *they* have ſhewed very little regard to Mr. Burke's name, who have, for intereſted if not for factious purpoſes, given this Letter to the public.

A Tract on the Nutriferous Syſtem in Men, Quadrupeds, and Birds, and in all other Creatures which have Livers. By James Rymer, Surgeon R. N. Pp. 44. 8vo. 2s 6d. Baldwins. 1808.

MR. Rymer undertakes to prove "that the lacteals are the lymphatics of the guts and meſentery; and that the chyle is taken up from the inteſtines by the abſorbing branches of the *vena porta*, and carried with the remainder of the blood ſent to the guts and meſentery by the cœliac and meſenteric arteries to the liver, where it is made fit to be mixed with the general maſs of blood in the courſe of

the circulation." The author miſtakes in ſuppoſing that the greater part of medical men ſubſcribe to Kiell's account of the lacteals; neither is he quite ſo original in his ideas as he ſuppoſes, when he aſſerts that the "veſſels hitherto called lacteals are really lymphatics, originating from extreme branches of arteries, as the reſt of the lymphatics do; and that the *receptaculum chyli* ſhould be called *receptaculum lymphæ*." In the following concluſion he expects that anatomiſts and phyſiologiſts will agree with him: "1ſt, that the liver is the viſcus or organ of ſanguification; 2d, that nutritious matter from the mother is conveyed from the placenta to the liver by the abſorbing branches of the liver-veſſel, viz. the umbilical vein; 3d, that after birth the abſorbing branches of the liver veſſel, the *vena portæ*, ariſing from the inteſtines, convey the chyle or nutritious fluid to the liver for ſanguification; 4th, that the veſſels called lacteals are the lymphatics of the guts and meſentery, 5th, that the *receptaculum chyli* is the receptacle of the lymph; and, 6th, that the thoracic duct is the trunk of the lymphatics." Theſe concluſions are chiefly founded on incidental remarks by Hunter and Cruickſhanks, which are quoted at length and form a great part of the pamphlet. We hope the author, however, in reviving the old doctrine of the influence of the liver, which moſt probably was not placed in animal bodies for no purpoſe, does not mean to encourage the faſhionable prejudice of liver-complaints, and thereby frighten to death many of his Majeſty's liege ſubjects. This tract wants only novelty and practical utility to be intereſting, as it is well enough written, and diſcovers much acuteneſs and obſervation of the animal economy. Mr. Rymer dedicates it to Sir Lucas Pepys, from Reigate.

REVIEWERS REVIEWED.

A Reply to the Strictures of the Edinburgh Review, on the foreign Policy of Marquis Wellesley's Adminiſtration in India; comprising an Examination of the late Tranſactions in the Carnatic. By Lawrence Dundas Campbell, Eſq. *The Fourth Edition.* 8vo, pp. 314. Cadell and Davies. 1808.

HAVING conſidered, with great attention, the policy purſued by Marquis Wellesley in his government of India; having obſerved it to have been uniformly founded on the moſt enlarged and liberal notions; and found its excluſive object to have been, the ſecurity of the poſſeſſions and the happineſs of the people entruſted to his care; we felt diſguſted and indignant at the daring attempts made, during a long period of protracted *litigation* (we dare not uſe a ſtronger and more appropriate term) to caſt a ſhade over the character of this moſt meritorious, moſt honourable, and moſt enlightened ſtateſman, to miſrepreſent every motive, to diſtruſt every act, and to pervert every circumſtance, of his political life. Happily the Houſe of Com-

mons, after having ſuffered no leſs than *ten thouſand pounds* of the public money to be expended in printing papers, which proved any thing but that which they were called for to prove; after having allowed the moſt groſs calumnies, and the moſt unfounded aſperſions, to be caſt on the character of the Marquis, ſeſſion after ſeſſion, for three years; has at length afforded its definitive ſanction to every opinion which we had formed, and to every aſſertion which we had made, reſpecting his policy and government in India. And, we truſt, that not a moment will now be loſt in calling this eminent ſtateſman to a diſtinguiſhed place in his Majeſty's councils; convinced, as we are, that *his* comprehenſive and vigorous mind is better calculated to encounter and to counteract the implacable enmity of the Corſican ſpoiler, who has vowed our deſtruction, than any other to be found, not only in Great Britain, but in any part of the Continent of Europe. He has a vaſtneſs of conception, a fertility of reſource, a promptitude of execution, and an energy and deciſion of conduct, peculiarly calculated for times of great difficulty and danger, which imperatively demand bold and daring enterprizes, great and uncommon exertions. With MARQUIS WELLESLEY at the head of the Britiſh Government, the COUNT DE FLORIDA BLANCA directing the movements of the Spaniſh Patriots, and the COUNT D'ALMEIDA guiding the councils of Portugal, we ſhould not yet deſpair of inflicting a ſevere chaſtiſement on the tyrant of France, of exciting a general ſpirit of patriotic reſiſtance to his iron yoke, and of reſtoring the fallen fortunes of Europe. But unleſs we are deeply impreſſed with the conviction of this truth, that extraordinary times demand extraordinary characters and extraordinary efforts; if, deaf to the dictates of ſelf-preſervation, and callous to the admonitions of experience, we revert to a plan of defenſive hoſtility, or to the equally ruinous ſyſtem of *half meaſures*, we ſhall ſink to the loweſt point in the ſcale of nations, and may as well bow the neck at once to the tyrant's yoke.

Our readers will eaſily pardon theſe preliminary obſervations, which, digreſſive as they may appear to ſome, naturally ariſe out of the ſubject now under our cognizance. The very able, pertinent, and forcible remarks contained in the book before us, have been extorted from its intelligent author by the flippancy and injuſtice of the beardleſs critics of the Edinburgh Review, who are accuſtomed to proportion the deciſion of their tone to their ignorance of the ſubject. That ignorance Mr. Campbell has completely expoſed, and the falſehoods which have accompanied it he has fully confuted. Alluding, in his preface, to the late proceedings in the Houſe of Commons, Mr. C. draws from them this juſt and incontrovertible inference:—

"When theſe proceedings are combined with theſe moſt material circumſtances—that the judgment of the Houſe of Commons was formed entirely on the evidence of the accuſers; that not a ſingle official paper which they moved for had ever been refuſed them; and that, upon that evidence alone, the friends of the noble Marquis

reſted his defence; I conceive every rational and impartial man will conſider that the acquittal has been as ſubſtantial, honourable, and glorious, as the accuſations were groundleſs, baſe, and flagitious.

"The people will alſo ſee, from the reports of thoſe proceedings which have appeared in the newſpapers, that nothing, even in the ſhape of argument, much leſs of proof, was offered to the Houſe in ſupport of accuſations which went to criminate the character of a ſtateſman, illuſtrious, even in the opinion of his political enemies, for the unwearied exerciſe of great talents, unimpeachable integrity, ſpotleſs honour, and generous zeal, in the ſervice of his country. The allegations of his accuſers were attempted to be upheld ſolely by imaginary maxims of policy, totally inapplicable to the relative circumſtances of the Britiſh government, and the nations of India, by vague and general aſſertions; and by declamations, utterly deſtitute of all eloquence, and of every colour of claſſical dignity and taſte."

To be ſure, nothing could be more ridiculous than the notion of ſelecting Sir *Thomas Turton* for the purpoſe of arraigning the conduct of Marquis Welleſley in India. Poor Sir Thomas was as well qualified for ſuch a diſcuſſion in the Houſe of Commons, as he would have been for the delivery of a ſermon on the *Seventh* Commandment in the Church of St. George, Southwark! In truth, from all the reports which we have read of his ſpeech in the papers, and from all the accounts which we have heard of it from Members of the Houſe, it was a moſt ſorry and contemptible production. Never, indeed, was ſuch a ſpeech before delivered within the walls of St. Stephen's Chapel. It laſted long enough for members to retire, after it began, to eat their dinners; to return, liſten for a while; retire again to tea; and again come back time enough to hear the concluding part of it. It ſet the moſt indefatigable attention, the moſt unwearied patience, and the moſt acute powers of comprehenſion, equally at defiance. It was a dull, inanimate maſs of inert matter,—*rudis indigeſtaque moles*,—without taſte to embelliſh, wit to enliven, or argument to convince. And how could it be otherwiſe? for, although the eloquence of Sir Thomas had equalled his prolixity, when and where could he have acquired any knowledge of the ſubject? And it requires all the talents of a Sheridan to ſupply a ſubſtitute for knowledge, and to make ignorance paſs current with the Houſe and with the public. But, it is natural to aſk, what could induce a man of Sir Thomas Turton's habits and purſuits, ſo totally foreign from every thing connected with ſuch a diſcuſſion, to undertake the taſk? It is not in our power to anſwer the queſtion: we only know that a certain *advertiſement* appeared in the papers, in the form of *the puff preliminary*, or rather *the puff preparatory*, announcing the approaching departure of the Baronet for India, to fill ſome important ſituation to which he was juſt appointed. No doubt, Sir Thomas experienced the ſame diſguſt, which we experienced ourſelves, on reading this impudent effuſion of newſpaper wit. The fact is, however, that it appeared *before* Sir Thomas's ſpeech; and, poſſibly, the ſpeech might be delivered for the purpoſe of expreſſing his honeſt in-

dignation at the baſe attack upon the independence of his parliamentary conduct, which was implied in this pretended communication to the public. But we beg Mr. Campbell's pardon for ſaying ſo much upon a topic which *he* is ſo much better qualified to diſcuſs, and which, therefore, we now reſign to his more able pen.

" With regard to the leader, under whoſe banners Mr. Sheridan thus deſcended" (Mr. Sheridan *deſcend*, is that *poſſible?*) " to enliſt, he is utterly below any notice in the nature of a reply. His ſpeech (as it is reported in the newſpapers), devoid of every principle of reaſoning, marked by the moſt obvious perverſions of evidence, and replete with palpable contradictions, is its own beſt refutation. The obſtreperous inanity and vulgar contumely by which it was characterized, as far as concern the principles and conduct of Lord Welleſley, can excite no other ſenſations than thoſe of deriſion and contempt."

This is a juſt character of Sir Thomas's ſpeech; and to contempt Mr. C. would have conſigned it, had not the Baronet thought proper to advert to the principles and motives of Mr. C. in writing a pamphlet in defence of Lord Welleſley. Sir Thomas acted very unwiſely (indeed, he ſeldom acts otherwiſe), as will be ſeen, in provoking ſuch an antagoniſt.

" In the pamphlet, entitled The Carnatic Queſtion ſtated" (which has not yet fallen under our inſpection), " the Honourable Baronet is convicted of having made an aſſertion, relative to the death of Alli Huſſein, directly the reverſe of the very evidence which he had himſelf adduced to ſupport it. Under this conviction, inſtead of apologizing to the Houſe for ſo unwarrantable an aſſertion, he choſe (according to the report of the papers already mentioned) to vent his impotent malevolence againſt me, by queſtioning the motives by which I was actuated in this controverſy.

" If the report of thoſe papers be unfounded, he is bound to diſavow it; if it be true, he has availed himſelf of the privilege of Parliament, to ſay that which, if he has any knowledge of himſelf, he would not have hazarded, had I poſſeſſed the ſame privilege.

" But, as the matter ſtands, let the public judge with what fairneſs my motives can be queſtioned, when it is known that, in the pamphlet alluded to by the Honourable Baronet, as well as in my other publications relative to Lord Welleſley's adminiſtration, I did nothing more than ſupport, by arguments founded on the evidence before the Houſe, thoſe general opinions which I had publiſhed in the Aſiatic Annual Regiſter ſix years ago, and which, therefore, I was bound to maintain. Thoſe opinions were originally formed, not only from the official papers which accompanied them, but from an intimate knowledge of the character, circumſtances, and policy, of Indian ſtates, which I had acquired both from a reſidence amongſt them, and from having devoted my whole time, for theſe fourteen years, to the cultivation of their hiſtory and literature.

" If I had travelled out of my road to deliver thoſe opinions—if I had embarked in the diſcuſſion with no other qualification than an

ill-founded confidence in my own powers—if I had never before read one ſyllable on the affairs of India, and yet ſtood forward as the advocate of the moſt corrupt and depraved ſyſtem of government by which that or any other country was ever diſgraced—if, in defence of that ſyſtem of recorded corruption, I had aſſerted a fact, implicating the honour and character of a high public officer, which the evidence I had myſelf adduced completely falſified, and, upon conviction of the total groundleſſneſs of that aſſertion, I had meanly ſheltered under the hollow and prepoſterous excuſe of its being a *metaphorical expreſſion*—and, above all, if, when I ſaw the tide of opinion turning ſtrong againſt me, and found myſelf ſupported only by a very ſmall minority, I had ſhrunk, with a baſe and ſtupid puſillanimity, or retreated with a ſhallow and deſpicable artifice, from the proſecution of my own cauſe—then, indeed, I might have been ſuſpected by the Honourable Baronet, not only of having acted from ſiniſter views, but of having promoted thoſe views in a manner at once ſenſeleſs and diſgraceful."

This is plain language, which even Sir Thomas cannot miſunderſtand. He may here contemplate himſelf—*veluti in ſpeculum;* while Mr. C. may conſole *himſelf* with the reflection of having diſplayed both the veracity and the ſpirit of a man of honour.

In his "Reply," Mr. Campbell takes a conciſe but clear view of the ſtate of India on the arrival of Lord Welleſley; of the policy which his Lordſhip purſued; and of the effects which his conduct produced. He found that reſtleſs and implacable enemy of the Engliſh, Tippoo Sultaun, irritated more than humbled by the forbearance of Lord Cornwallis and the peace of Seringapatam, devoting his whole time and attention to the attainment of adequate means for their total extirpation from the Indian continent. He had entered into a confederacy with France for that purpoſe, and he had contrived, by artifices, threats, or promiſes, to engage ſeveral of the native princes to favour his deſigns, either openly or covertly. In giving effect to his perſuaſions, the ſtimulating precept of the Koran, "*that the higheſt merit in the ſight of God is to war againſt Infidels,*" which, like the pious exhortations of the Popiſh Church for the extirpation of Heretics, ſupplies the moſt powerful motive of action that can operate on the mind of fanaticiſm, afforded him material aſſiſtance. Both the domeſtic and foreign policy of the Tyrant of the Myſore appear to have nearly reſembled that of the Corſican Uſurper in Europe. His will was law; he enforced obedience with the ſword; and it was his eſtabliſhed maxim "to regard peace only as a means of providing more effectually for the ſucceſsful proſecution of war, and to conſider the primary object and ultimate end of war to be, if not always the total annihilation of the enemy, at leaſt the entire plunder and devaſtation of his country." Could the foreign policy of Buonaparte be deſcribed with greater accuracy and preciſion? And do not the peace of Seringapatam and the peace of Amiens, both concluded by the ſame Nobleman (Lord Cornwallis), appear to have been produc-

tive of precisely similar effects on the minds and conduct of the enemy?

The nature of the native governments of India rendered the state of the British dominion, thus threatened on all sides, more precarious, and exposed it to greater danger; but, before we proceed to shew what those governments are, we must extract Mr. C.'s judicious remarks on the dishonest conduct of the Edinburgh Reviewers.

"These discursive critics, in exposing the plagiarisms of an illiterate scribbler, who has published a book on India, ingeniously discovered '*a most favourable occasion*' to speculate at great length on the state of the British possessions in that country; to insinuate their disapprobation of the system of policy by which those possessions have lately been governed; and to recommend the propagation of the established religion of the Church of England amongst the Hindûs, '*under the power and influence of Government*,' as the best means of conciliating their affections; and the introduction of English colonists amongst them, to share in the property and cultivation of their native soil, as a sure way to teach them to admire, and in time to imitate, the superior justice and moral feeling of the English nation.

"In the spirit of this most just, generous, and enlightened policy, the writer of this last article has, in the 18th number of his Journal, again introduced the discussion of Indian affairs, in a manner still more strikingly felicitous than that which he had before adopted. A republication of *Mr. Orme's Historical Fragments of the Moghul Empire*, during a part of the reign of Aurungzebe, together with a posthumous tract on the origin of the English trade at Surat and Baroach, presented to the ingenious mind of the Reviewer another '*most favourable occasion*,' not only for re-urging his favourite scheme for meliorating the condition of the natives of India, by converting them from their religion*, and by dispossessing them of their property†, but also for making a direct attack, both on the general policy of Lord Wellesley's administration in its foreign relations, and on the particular measure of the assumption of the Carnatic. Yet a writer of less acuteness might have discovered, that the information contained in Mr. Orme's book was little calculated to recommend that scheme;

"*'The exertions of the Established Church, *supported by the power and influence of government*, would be able to make a *rapid progress* in the *conversion* and consequent moral improvement of the Hindus.'—*Edinburgh Review*, vol. iv, p. 318."

"†'The most effectual way to *preserve* England and India together, for the *greatest length of time*, and for their *mutual advantage*, is, to permit the COLONIZATION OF THAT COUNTRY.'—*Edinburgh Review*, vol. iv, p. 305.

"No competent judge, locally acquainted with India, will hesitate to say, that to '*permit the colonization of that country*' would be, in *effect*, to dispossess the natives of their property in the soil;—of that property which, by the wisdom, justice, and sound policy of the British Parliament, is secured to them in perpetuity."

and a writer leſs ſkilled in the ſtratagems of literary warfare would have thought the publication of a book*, containing the reaſons and arguments for the adoption of that policy, afforded at leaſt as '*favourable*,' and quite as *fair*, an 'occaſion' for commenting upon it, as the review of a few fragments of Indian hiſtory during the reign of Aurungzebe, or even of the events of the Company's factories at Surat and Baroach during the firſt years of their eſtabliſhment.

" But, though a review of the publication alluded to would have been as *fair*, it would not have been ſo *convenient* a mode of attack on Lord Wellefley's adminiſtration as the one which has been adopted. In reviewing that publication, he muſt have noticed thoſe details into which he declares '*he cannot enter*;' and of the facts of which, though adapted, as he ſays, to enforce and elucidate his arguments, he ſtudiouſly forbears to avail himſelf. This magnanimous forbearance leads him chiefly to convey his animadverſions in thoſe looſe, convenient generalities, which at once free his genius from the minute reſtrictions of truth, and beſt perſuade that large proportion of his readers, who have either no time or no capacity for enquiry, and who, therefore, readily rely on his judgment, and adopt his opinions.

" He informs us himſelf, that the bulk of his readers 'conſider India as ſomething '*very large, very curious, and very diſtant*;' and hence proceeds his anxiety to give them a diſtinct idea of its preſent ſtate, by acquainting them 'that the ſyſtem of foreign policy purſued by the Britiſh government bears, in *its broad outline, no ſlight ſimilarity* to the plan of univerſal aſcendency acted upon by the *celebrated oppreſſor Aurungzebe*.' Here again he declares '*he cannot enter into minute details*;' and the bulk of his readers are therefore left to conclude, that, in addition to India being '*very large, very curious, and very diſtant*,' the Britiſh government there reſembles that of Aurungzebe, the *Great Moghul!* of whoſe name, at leaſt, they may before have heard, and which, perhaps, contributed to give them that notion of India being ſo '*curious*,' which he has ſo happily corrected.

" Yet, however highly he may eſtimate this additional information reſpecting India with which he has ſupplied his readers, a few '*of the minute details*' to which, out of pure kindneſs towards our Indian government, he declined even to advert, leſt '*it ſhould ſeem invidious*,' would have convinced thoſe readers, that, between the policy of our government and the ſyſtem of Aurungzebe, there is not any *one* point of reſemblance, either in their principles or in their objects; and that in their '*broad outline*' no other ſort of ſimilarity is diſcoverable, but that the ſcene of their operation was laid in the ſame country, and was nearly of the ſame geographical extent.

" The external policy of Aurungzebe was not, as the reviewer af-

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" * See notes relative to the peace concluded between the Britiſh government and the Mahratta chieftains, and to the various queſtions ariſing out of the terms of the pacification.—Printed for Stockdale, 1805."

ferts, 'a ſyſtem of aſcendency,' that is, of predominating influence, throughout the ſtates of Hindûſtan, but a fixed plan of univerſal, abſolute, and unconditional ſubjugation. Ambition, avarice, and an aſſumed fanaticiſm, were its ruling principles: the attainment of an undivided deſpotic dominion over the whole extent of the Indian continent, the acquiſition of perſonal riches, and the converſion of the Hindûs to the Mohammedan faith, were its chief objects. If the writer had no acceſs to the original ſources of information on this ſubject, even the very book under his review, though defective, furniſhes ſufficient evidence of the truth and accuracy of this general deſcription of Aurungzebe's ſyſtem of policy."

Here the author quotes ſeveral paſſages from Mr. Orme's book to prove the juſtice of his aſſertion; a mode of argument, be it obſerved, wholly foreign from the general practice of the Edinburgh Reviewers, who find *aſſertion* infinitely more convenient than proof. Aurungzebe is ſhewn, after he had conquered the country by the ſword, to have exerciſed the moſt abſolute dominion over the Hindus, and to have inflicted on them the moſt intolerable tyranny. Yet has the Reviewer the audacity to aſſert, that *his* policy bears "*no little ſimilarity* to the ſyſtem of the Britiſh government," although he ſtates the main object of that ſyſtem to be "the attainment of *an aſcendant influence* by *diplomatic dexterity* and by *pacific victories*." Thus the arts of diplomacy are made to reſemble the deſtructive progreſs of an invading army, and a ſimilarity is produced between peace and war!

It has been obſerved, that the difficulty of Lord Wellêſley's ſituation was greatly increaſed by the nature of the native governments of India. The reader will acquire a tolerable idea of this part of the ſubject from the following brief extract.

"The native governments of India are of three different kinds; the Mohammedan ſtates, the Mahratta ſtates, and the Hindû Rajahſhips, which were formerly tributary to the Moghul empire. Of the Mohammedan government the following general character is given by Mr. Scrafton. 'The government of the *Muſſulmans* borders ſo near on anarchy, you would wonder how it keeps together. Here every man maintains as many armed men as the ſtate of his finances will admit, and *the degree of ſubmiſſion is proportioned to the means of reſiſtance. The grand myſtery of their politics is to foment diſſention.* Whenever any ſubject becomes formidable by his wealth or power, they *prefer the ſilent execution of aſſaſſination* to that of public juſtice, leſt a criminal, publicly arraigned, ſhould prove as a ſtandard for the ſeditious to repair to loyalty and patriotiſm: thoſe virtuous incentives to great and noble actions are here unknown; and when they ceaſe to fear, they ceaſe to obey.'——'*Money is here*, if I may ſo expreſs myſelf, the *eſſence* of *power*: the ſoldiers know *no other* attachment than *their pay*; ſo that *the richeſt ſtate is always the ſtrongeſt.*'

"The Mahratta governments exhibit a totally diſtinct character from that of other Hindû ſtates. The warlike and predatory ſpirit which contributed to form them, and by which alone their independence has been maintained, has nearly baniſhed from ſome of the

fineſt provinces in the Deccan all manufactures, commerce, and even agriculture, which, in former ages, flouriſhed there in the higheſt perfection*: ſo that thoſe governments, from the very principle both of their origin and exiſtence, are alike deſtructive to the well being of their own ſubjects, and to the tranquillity of neighbouring powers.

" Mr. Tone, who lived twenty-eight years in the Mahratta ſtates, and who latterly commanded a regiment in the ſervice of the Peiſhwa, obſerves, 'That the principles of government in thoſe ſtates diſcover a mode of *thinking, as well as of acting, totally different from the ſyſtems of European policy*. The moſt ſtriking and peculiar feature in the Mahratta government,' ſays Mr. Tone, 'is, *that the empire is always conſidered as in a ſtate of war.* This reſults from the fluctuating ſtate of its internal polity; from the recent acquiſitions in Hindûſtan *held only by the ſword*; and from the neceſſity of compelling the payment of the revenue, *always paid with reluctance*, and for the moſt part *extorted by actual force*. But, independent of theſe cauſes, *war and plunder are, with the Mahrattas, a ſource of revenue*, and the different Chiefs of the empire make *annual campaigns* in the few diſtricts which have not yet been brought into a *ſtate of actual ſervitude*. Theſe military excurſions are denominated *Mul-uk Gheré*, a compound of two Perſian words, *Mul-uk*, territory, and *Gheré* to *take poſſeſſion of*. ——The conquered provinces in Hindûſtan, thus exhauſted by continual depredations, are no longer able to furniſh a ſingle rupee. The *entire wealth* of this once-rich country is buried in the private treaſuries of the different Mahratta Chiefs, and *loſt to all the purpoſes of circulation*. So great is the ſcarcity of ſpecie in the upper provinces, that Scindiah has been obliged to *extort money from the Peiſhwa's government*, for the payment of his immenſe armies.——Upon the whole, I believe there is not on record an example of any government ſo little calculated to give protection to the ſubject. The ſyſtem of the Mahrattas is *formed of rapacity, corruption, and inſtability*. To this ſource is to be aſcribed the accumulated miſery of the people—*oppreſſion, poverty, and famine*, which laſt appears the *appropriated curſe* of this country.——In a ſtate like this, the great ſpur to induſtry, that of ſecurity, is taken away. The farmer who cultivates his grounds this year, is by no means ſure of poſſeſſing them the next; or, if he ſhould, ſome large detachment of troops may be quartered in his neighbourhood; and a Mahratta army is more indefatigable and deſtructive than myriads of locuſts. The property of friends or enemies falls equally a prey to their undiſtinguiſhing depredations. Hence it is, that no man raiſes more than barely ſerves him; and the

" * See an account of the ancient Hindû city of Bijanagur, in the 15th century of the Chriſtian æra, tranſlated from the original Perſic of Khoudemis. Aſiat. Reg., vol. ii, Miſcellaneous Tracts, p. 227.—The impartiality of this account cannot be queſtioned: it was written by a Mohammedan hiſtorian, who derived his information from the ambaſſador of Mirza Shahrock, a Mohammedan prince."

produce of the year is juſt equivalent to its conſumption. The conſequence is, that, as there are no public granaries, the firſt ſcarcity of rain, or too great a fall, produces a famine; the inhabitants abandon their fields, and either fly to the coaſt, or to ſome other place, where the ſcarcity has prevailed leſs. This new acceſſion produces a famine there, and the evil becomes univerſal. It is at this period that the traveller beholds the greateſt of all human miſeries—hunger, nakedneſs, diſeaſe, and death; the ſtreets ſtrewed with carcaſſes, the highways with ſkeletons, and every countenance the picture of miſery, wretchedneſs, and deſpair. It is owing to the frequency of this dreadful calamity, that the Mahrattas are total ſtrangers to charity; and poſſeſs an inſenſibility of heart with which other nations are unacquainted.——It is no uncommon circumſtance for large cities, in time of famine, to loſe three-fourths of their inhabitants. *Frequently whole diſtricts are ſwept away,* and for years remain a deſart.——Thus, between an indolence in the people, and a rapacity in the governments, famine is the prime curſe of this country. Yet, incredible as it may ſeem, no proviſions are ever made againſt it. But, that *the fault is not in the peaſantry may be ſeen by turning to Bengal, which, enjoying a ſteady and permanent adminiſtration, has not ſeen a famine ſince the year* 1770, *although every other part of India has been frequently viſited by it ſince that period**.' Such is the picture drawn of the Mahratta governments by this ſenſible and intelligent writer, who lived under them for ſo many years.

"The ſmall Hindû Rajahſhips, or principalities, which ſtill exiſt in different parts of Hindûſtan, though tainted with thoſe vicious principles of policy which the Moghul government, but ſtill more the Muſſulman uſurpations that roſe on its ruins, diffuſed throughout the country, yet nevertheleſs retain ſomething of that mildneſs, ſimplicity, temperance, and moderation, which formed the characteriſtic features of the ancient Hindû ſtates, before their ſubjection by the Mohammedan arms. The character of theſe governments is founded on the reſtrictive principles of their religious and civil inſtitutions, and correſponds with the genius and manners of the Hindû people."

It is perfectly clear, from theſe ſtatements, that the greater influence the Britiſh government acquires over the native ſtates of India, the more will the condition of the people be improved, the more will their happineſs be extended. The attainment of this end, however, would not juſtify the adoption of unfair or diſhonourable means. It is not for men to do *evil* that *good* may come from it. Nor does Mr. Campbell attempt to juſtify the conduct of Lord Welleſley on any ſuch jeſuitical plea. He enters fully into the ſubject, of which, by the bye, he is as perfectly maſter, as Sir Thomas Turton is profoundly ignorant, and demonſtrates, to the full conviction of every un-

"* Illuſtrations of ſome Inſtitutions of the Mahratta People, by Wm. H. Tone, Eſq. Aſiatic Regiſter, vol. i, Miſcellaneous Tracts, p. 121."

prejudiced mind, that the Marquis's conduct was not more wise, politic, and beneficial, than it was upright, honourable, and just. He undertook no war but upon the paramount principle of self-defence; he provoked no dissentions between the native powers, but strove to prevent their unjust attacks on each other, and to protect the weak against the strong, when the safety of the British dominions rendered his interposition necessary; and he made no treaty which he did not most scrupulously fulfil and observe. A false assertion of the Edinburgh Reviewer respecting the wars in India, Mr. Campbell very properly corrects, in the following passage.

"With respect to the wars which took place in India, under Lord Wellesley's administration, the Reviewer asserts roundly, '*that they were kindled by the British cabinet in that country.*' This is one of those general assertions in which he so frequently indulges, and which therefore he no doubt thinks well adapted to convey information to the '*bulk of his readers,*' whose general ignorance of the affairs of India he so justly laments, and so strikingly describes. I trust, however, he will forgive me, for descending a little to particulars on this point,—*perspicuitatis gratiâ;*—and for venturing to contradict his assertion, on the authority of persons, who, from local opportunities of knowing the origin of the wars in question, will be considered more satisfactory evidence than even the omniscience of a Reviewer.

"In regard to the causes of the Mysore war, I beg to place the written declarations of Tippoo Sultaun, the late sovereign of that country, against the assertions of the Reviewer,—in the letter of that prince to the representatives of the people, in the Isles of France and Reunion, written in the Persic language in his own hand, under his own signature, and dated from his capital of Seringapatam, the 2d of April, 1797. In this letter are the following passages:—

"'Happy moment, the time is come, when I can deposit in the bosom of my friends the *hatred which I bear against the English.* If you will *assist me, in a short time,* not an *Englishman shall remain in India.* You have the power and the means of effecting it, by your free negroes. With these new citizens (much dreaded by the English) joined to your troops of the line, we will *purge India of these villains. The springs which I have touched have put all India in motion. My friends are ready to fall on the English. For every thing rely on my discretion.*

"'As soon as the French army shall have embarked, *I engage* to march with my troops, which shall, in the first instance, consist of 30,000 cavalry, and 30,000 infantry and artillery, well disciplined, with arms and ammunition, and every thing necessary *for the success of our enterprize against the English**.'

"* This letter, together with others, to the governor of the Isle of France, the executive directory of France, Zemaun Shah the king of Caboul, &c. all breathing the same sentiments of vengeance against the British government, and all announcing the same hostile design, will be found translated in the first volume of the Asiatic Register."

"This letter was written at a period of time, when Tippoo was at perfect peace with the Britiſh government. In conformity, therefore, with the eſtabliſhed rules obſerved by nations under ſuch circumſtances, the Governor-general, (as ſoon as he was apprized of the hoſtile intentions, which, in the ſpirit of the ſentiments contained in this letter, Tippoo had manifeſted towards the Britiſh government by various acts, and by great military preparations, of which the hiſtory is contained in the printed documents laid before Parliament relative to the war in Myſore) formally demanded from that prince ſatisfaction and ſecurity for his direct and unprovoked violation of the ſubſiſting treaties of peace between him and the Britiſh government. To this demand Tippoo returned only the moſt evaſive and hypocritical anſwers, full of expreſſions of friendſhip for the Engliſh nation; but, at the ſame time, *not denying the fact* of his hoſtile intentions and preparations, in conjunction with the Governor of the Iſle of France, and with Zemaun Shah*.

"The Britiſh government therefore had no option left, but either to wait until Tippoo ſhould have completed all his preparations, and the expected French force from the Mauritius ſhould have effected a junction with him, or to embrace the moſt favourable moment of ſeeking in arms for that ſatisfaction and ſecurity, which had been refuſed to its juſt demand. The reſult is well known: the dominions of Tippoo were invaded by a Britiſh army, who drove him within the walls of his capital; but ſtill pertinaciouſly refuſing all terms of accommodation, his capital was attacked; he himſelf fell in its defence; and his whole country was ſubdued.

"Thus it appears, on the expreſs teſtimony of Tippoo Sultaun, that the Myſore war of 1799 was not, as the Reviewer aſſerts, '*Kindled by the Engliſh Cabinet*,' but *by that prince himſelf!* And the juſtice and neceſſity of that war is [are], by the ſame teſtimony, rendered ſtrikingly manifeſt. The opinion of the Reviewer is alſo contrary to that of both Houſes of Parliament. An unanimous vote of both houſes (paſſed on the 4th October, 1799) declared the war againſt Tippoo to have been juſt and neceſſary."

Mr. Campbell then proceeds to ſhew that the Reviewer's aſſertion is equally unjuſt when applied to the wars with the Mahratta Chiefs. Having brought this part of his ſubject to a cloſe, he thus proceeds to comment on another of his obſervations:

"The Reviewer has himſelf diſtinctly admitted, 'That the *Britiſh aſcendancy will*, in its immediate operation, *be favourable* to the *lower claſſes* of the Aſiatic (that is the Indian) population, and may, therefore, have ſome *claim on their gratitude*.' But,' he adds, 'until theſe *lower claſſes* acquire much more of *character*, and of *political weight*, than they have at preſent, or are likely to have for cen-

"* See the Correſpondence between Tippoo Sultaun and the Governor general of Bengal.—Aſiatic Regiſter, vol. i, State Papers, p. 70, 71, 72, &c."

prejudiced mind, that the Marquis's conduct was not more wise, politic, and beneficial, than it was upright, honourable, and just. He undertook no war but upon the paramount principle of self-defence; he provoked no dissentions between the native powers, but strove to prevent their unjust attacks on each other, and to protect the weak against the strong, when the safety of the British dominions rendered his interposition necessary; and he made no treaty which he did not most scrupulously fulfil and observe. A false assertion of the Edinburgh Reviewer respecting the wars in India, Mr. Campbell very properly corrects, in the following passage.

"With respect to the wars which took place in India, under Lord Wellesley's administration, the Reviewer asserts roundly, '*that they were kindled by the British cabinet in that country.*' This is one of those general assertions in which he so frequently indulges, and which therefore he no doubt thinks well adapted to convey information to the '*bulk of his readers,*' whose general ignorance of the affairs of India he so justly laments, and so strikingly describes. I trust, however, he will forgive me, for descending a little to particulars on this point,—*perspicuitatis gratiâ;*—and for venturing to contradict his assertion, on the authority of persons, who, from local opportunities of knowing the origin of the wars in question, will be considered more satisfactory evidence than even the omniscience of a Reviewer.

"In regard to the causes of the Mysore war, I beg to place the written declarations of Tippoo Sultaun, the late sovereign of that country, against the assertions of the Reviewer,—in the letter of that prince to the representatives of the people, in the Isles of France and Reunion, written in the Persic language in his own hand, under his own signature, and dated from his capital of Seringapatam, the 2d of April, 1797. In this letter are the following passages:—

"'Happy moment, the time is come, when I can depositin the bosom of my friends the *hatred which I bear against the English.* If you will *assist me, in a short time,* not an *Englishman shall remain in India.* You have the power and the means of effecting it, by your free negroes. With these new citizens (much dreaded by the English) joined to your troops of the line, we will *purge India of these villains. The springs which I have touched have put all India in motion. My friends are ready to fall on the English. For every thing rely on my discretion.*

"'As soon as the French army shall have embarked, *I engage* to march with my troops, which shall, in the first instance, consist of 30,000 cavalry, and 30,000 infantry and artillery, well disciplined, with arms and ammunition, and every thing necessary *for the success of our enterprize against the English**.'

"* This letter, together with others, to the governor of the Isle of France, the executive directory of France, Zemaun Shah the king of Cabul, &c. all breathing the same sentiments of vengeance against the British government, and all announcing the same hostile design, will be found translated in the first volume of the Asiatic Register."

"This letter was written at a period of time, when Tippoo was at perfect peace with the Britiſh government. In conformity, therefore, with the eſtabliſhed rules obſerved by nations under ſuch circumſtances, the Governor-general, (as ſoon as he was apprized of the hoſtile intentions, which, in the ſpirit of the ſentiments contained in this letter, Tippoo had manifeſted towards the Britiſh government by various acts, and by great military preparations, of which the hiſtory is contained in the printed documents laid before Parliament relative to the war in Myſore) formally demanded from that prince ſatisfaction and ſecurity for his direct and unprovoked violation of the ſubſiſting treaties of peace between him and the Britiſh government. To this demand Tippoo returned only the moſt evaſive and hypocritical anſwers, full of expreſſions of friendſhip for the Engliſh nation; but, at the ſame time, *not denying the fact* of his hoſtile intentions and preparations, in conjunction with the Governor of the Iſle of France, and with Zemaun Shah*.

"The Britiſh government therefore had no option left, but either to wait until Tippoo ſhould have completed all his preparations, and the expected French force from the Mauritius ſhould have effected a junction with him, or to embrace the moſt favourable moment of ſeeking in arms for that ſatisfaction and ſecurity, which had been refuſed to its juſt demand. The reſult is well known: the dominions of Tippoo were invaded by a Britiſh army, who drove him within the walls of his capital; but ſtill pertinaciouſly refuſing all terms of accommodation, his capital was attacked; he himſelf fell in its defence; and his whole country was ſubdued.

"Thus it appears, on the expreſs teſtimony of Tippoo Sultaun, that the Myſore war of 1799 was not, as the Reviewer aſſerts, '*Kindled by the Engliſh Cabinet*,' but *by that prince himſelf!* And the juſtice and neceſſity of that war is [are], by the ſame teſtimony, rendered ſtrikingly manifeſt. The opinion of the Reviewer is alſo contrary to that of both Houſes of Parliament. An unanimous vote of both houſes (paſſed on the 4th October, 1799) declared the war againſt Tippoo to have been juſt and neceſſary."

Mr. Campbell then proceeds to ſhew that the Reviewer's aſſertion is equally unjuſt when applied to the wars with the Mahratta Chiefs. Having brought this part of his ſubject to a cloſe, he thus proceeds to comment on another of his obſervations:

"The Reviewer has himſelf diſtinctly admitted, 'That the *Britiſh aſcendancy will*, in its immediate operation, *be favourable* to the *lower claſſes* of the Aſiatic (that is the Indian) population, and may, therefore, have ſome *claim on their gratitude*.' But,' he adds, 'until theſe *lower claſſes* acquire much more of *character*, and of *political weight*, than they have at preſent, or are likely to have for cen-

"* See the Correſpondence between Tippoo Sultaun and the Governor general of Bengal.—Aſiatic Regiſter, vol. i, State Papers, p. 70, 71, 72, &c."

turies, any *reliance on their attachment* will inevitably end in more than disappointment.'

"It is indubitably true, that the natives of India have little *political weight*; nor is there, I conceive, the smallest ground to expect they will ever acquire more, even if the splendid project of the Reviewer were resorted to, 'of transfusing amongst them the *vis vivax* of *knowledge* and *virtue*,' by the sure means of '*colonization*,' and '*religious conversion**;' or, indeed, from the adoption of any other project, derived from the doctrines of the celebrated Academy of *Lagado*†!

"But it is, at the same time, equally true, that the natives of India have, under the direction of English officers, in the course of several wars, displayed a *military character*, not only capable of the most arduous enterprizes, but susceptible of the *firmest attachment*,

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"* Speculating on the best means of meliorating the state of society amongst the Hindûs, the Reviewer observes, 'that the most eligible course is, to transfuse through the mass of the people the *vis vivax* of *knowledge* and *virtue*, which will far more *quickly*, and *completely*, bring to pass the desired improvement, than all the municipal regulations in the world.'—Now, as he does not tell us in what mode or by what means the *knowledge* and *virtues* of the *west* are to be thus transfused through the people of the *east*, we are left to conclude that it is by *converting them to the religion of the Church of England*, and by *introducing among them numerous English colonists to share in the cultivation of their lands*, which he before so strenuously recommended as the *speediest means* of *improving* their condition. It is, therefore, by these means, that he proposes to 'CHEAT' *the Hindûs out of* their prejudices. 'Their prejudices,' says he, '*cannot be forced*, but MAY BE CHEATED. The institution of *casts*, for example, which so preposterously graduates the whole Hindû community, could not *perhaps be effectually destroyed* by a series of merely political contrivances in some centuries; but when once a *large quantity of knowledge and moral feeling* can be communicated to those that grovel at the foot of the scale, their frightful and fantastic distinctions will *quickly* and *silently disappear*;—FOR A PEOPLE, WORTHY OF FREEDOM, CAN NEVER REMAIN SLAVES!!!'—SIR WILLIAM JONES, who knew something of the character and institutions of these people, thought differently. '*The natives of India*,' says Sir William, 'MUST AND WILL BE GOVERNED BY ABSOLUTE POWER.' But what signifies human testimony or human experience to the lofty speculations of the Reviewer,

> "Who soars with Plato to th' empyreal sphere,
> To the first good, first perfect, and first fair;
> Or treads the mazy round his followers trod,
> And, *quitting sense*, calls imitating God."

"† See an account of the speculative philosophers in this Academy, in a Voyage to *Laputa*, *by the famous Lemuel Gulliver!*"

and the moſt incorruptible fidelity. The implicit confidence which may be placed in *their attachment* when their *religious prejudices and ancient cuſtoms are reſpected*, has been proved in numberleſs inſtances, and is atteſted by this undeniable fact, that chiefly through *their attachment*, and their *capacity for military ſervice*, our Indian dominions have been acquired and maintained. But the Reviewer thinks it a matter of little importance to have ſtrengthened and confirmed an attachment which had been thus tried. He conceives that the policy in queſtion '*cannot poſſibly be right*, as it is merely *favourable to the lower claſſes*,' that is, *to the great bulk of the people of India*. Of what avail is it, he conſiders, to have a '*claim on the gratitude*' of forty or fifty millions of people, when we '*cannot calculate* on the AFFECTION *of the native powers*,' on the AFFECTION of thoſe ſtates, '*whoſe policy*,' as he has before informed us, '*is little better than barbarous, and whoſe concerns of war and peace are managed by victorious aſſaſſins, conſummate traitors, and experienced robbers?*'

"Yet the public will probably think with me, that the gratitude of an induſtrious race, who at once prove their own courage, and their attachment to us, by fighting our battles, is ſomewhat more valuable, and more to be relied on, than the '*affection of ſtates*,' ſo conſtituted, and ſo governed. It may be thought, that a policy which is adapted to repreſs, in the rulers of thoſe ſtates, their barbarous habits of aſſaſſination, perpetual warfare, and plunder, though not likely to gain their '*affection*,' will gradually improve the ſtate of manners amongſt them, and by preſerving general tranquillity, induce them to ſeek their own permanent intereſts in cultivating the arts of peace. It may be thought no very cogent reaſon againſt this policy, that it *may* excite diſcontent or enmity amongſt thoſe '*victorious aſſaſſins*,' and '*experienced robbers*,' whoſe practices it is deſigned to prevent. It may be thought neither very unwiſe, nor very unjuſt, in this caſe, to have conſidered our own ſafety, and the general intereſts of Hindûſtan, rather than the feelings of thoſe by whom that ſafety and thoſe intereſts were endangered. In fine, it may be thought, that the practices of ſuch men are more dangerous than their enmity; and that the ſame power which ſuppreſſed the one, can effectually guard the other.

"But the Reviewer ſuppoſes that this policy will 'excite the enmity of whatever is wealthy, noble, powerful, and warlike.'

"Whether a policy which *protects property*, and *reſtrains robbery*, be likely to provoke the hoſtility of the *wealthy*, let the wealthy determine. That the pride of the *nobles* ſhould be armed againſt the ſyſtem which, on the eſſential *condition* of the *allegiance* of *ſome*, and the *acquieſcence* of *others*, ſecures to all the undiſturbed poſſeſſion of their ancient dignities, titles, and inheritances, and which defends them from the degrading uſurpations of low, obſcure, and deſperate adventurers, will not be credited by any one who conſiders, that as the gratification of that paſſion ariſes from the reſpect which is paid to its chief objects, ſo the power which ſecures theſe objects muſt naturally create ſentiments of eſteem and attachment in thoſe minds in

which that paſſion predominates. And, as to the '*powerful and warlike*,' who are all included in thoſe ſtates, ſo ſtrongly characterized by the Reviewer, and already ſo often mentioned, though they may feel diſcontented for a time at being conſtrained to deſiſt from their accuſtomed habit of living by the plunder of their neighbours, yet the very neceſſity which this impoſes on them, of ſupporting themſelves by peaceful means, will beget an attention to the occupations of agriculture and commerce, in the induſtrious purſuit of which the recollection of their unjuſt grievance will be gradually loſt and forgotten."

To be ſure, ſuch reaſoning as that of the Reviewer is almoſt too abſurd for confutation by ſerious argument! We had marked ſeveral other paſſages for quotation, but our limits forbid any farther extenſion of this article. Suffice it to obſerve, in concluſion, that Mr. Campbell has moſt completely triumphed over his opponents; and has moſt ably and moſt fully vindicated the noble Marquis againſt the foul and falſe charges preferred againſt him for his conduct to the Nabob of the Carnatic, which was alike juſtified by every rule of policy, and ſanctioned by every principle of juſtice. This very intelligent writer has diſplayed a perfect knowledge of his ſubject, and he has diſcuſſed it with ability, with firmneſs, and with temper.

MISCELLANIES.

MELANCTHON AND THE SATIRIST.

Mr. Editor,

THERE is, perhaps, no part of your valuable work of more beneficial tendency than that which corrects the errors and expoſes the deſigns of the journaliſts of the day; and I truſt that the modern publication, called the Satiriſt, will not long be ſuffered to eſcape your notice. Conſcious of your unvarying zeal to ſupport the character of the clergy, I intrude on your attention the following remarks.

In the Satiriſt for April, pp. 143, 144, a writer aſſumes the name of Melancthon, to publiſh the following circumſtances of flagitious notoriety. "The Rev. ——, D.D., after a public dinner at Hereford Races, gave a ſentiment of ſo groſs a nature, as to provoke the general reprehenſion of the company: he unwillingly confeſſed his ſorrow for the offence; but, in concluſion, aggravated the indecency of his conduct, by calling to him his eldeſt ſon, and pronouncing on him the moſt horrible imprecation, ſhould he ever be induced to offer an apology. A perſon of the higheſt rank, who was preſent, has ſince preſented him to a valuable living." Theſe are the facts, which I admit: to the inferences of Melancthon I object.

With Melancthon, I readily confeſs my ſurpriſe "that any man

ſhould be an ear and an eye witneſs of ſuch a tranſaction, without holding this Doctor IN Divinity in poſitive abhorrence at that inſtant and for ever after;" with Melancthon, I deeply regret this abuſe of eccleſiaſtical patronage, this proſtitution of clerical preferment. But let Melancthon ſtand alone to wound with random ſatire "our pluraliſts and dignitarians;" to repreſent them all as the "vile ſtuff," which he condemns; to charge on a numerous ſociety the enormities of an individual: let Melancthon examine the recommendations to "clerical fortune and honours;" let his amazement ceaſe "at ſeeing ſuch divines deſerted by their congregations;" and let him wiſely "think it better" to attend a poor enfrenzied cobbler thumping and roaring in a tub, than to afford the ſlighteſt countenance to "*wretches whoſe character and behaviour mark them as objects far more deſerving of the pillory and the hangman's ſtripes, than of the ſacred pulpit or the doctor's hood.*" Much as I regret the miſchief which reſults from an extenſion of pluralities, I would tell Melancthon, that they are held by many, whoſe holineſs is an example to their profeſſion, whoſe ability is an honour to their country. Well as I know that nepotiſm, that popular opinion, that political intrigue, have often in the diſtribution of clerical preferment operated to the prejudice of the induſtrious ſcholar and the affectionate curate, I dwell with pleaſure on the multitude of thoſe, whoſe high eminence in the Church is the ſole reward of learning and of worth. Sincerely as I deplore the ſectariſm of the day, and earneſtly as I would labour for its correction, I cannot attribute its progreſs to the ribaldry and blaſphemy of a libertine parſon in Herefordſhire; nor, were his example univerſally contagious among the clergy, would I admit their profligacy to be ſo fertile a ſoil of the weeds of Methodiſm as are the enthuſiaſm of the people for novelty of doctrine, their indifference to exiſting eſtabliſhments, and their averſion from humble conferences with the parochial miniſtry: and much benefit as I can anticipate from a revival of the primitive, active diſcipline of the biſhops over their clergy; much ſatisfaction as I ſhould derive from the ſuſpenſion of Dr. ——; and much ſurpriſed as I feel at his inſtitution after an act of ſuch monſtrous heinouſneſs; I deny that many "wretches" like him are "deſerving of the pillory and the hangman's ſtripes." I can predict no beneficial conſequence from the infliction of ſuch puniſhments on clerical offences, but can foreſee much evil from the circulation of Melancthon's cenſures, more calculated to libel the innocent than to reform the guilty.

In the ſame number, p. 184, is the following tale, ſufficiently demonſtrative of the Satiriſt's inclination to laugh at the expence of the clergy.

"Very lately a reverend Rector in full poſſeſſion of the bleſſing of a rich benefice invited to dinner a brother of the cloth; a young man of liberal education was alſo of the party, who, among other topics of converſation, introduced politics; obſerving that he had been that morning peruſing a letter in the Courier, ſigned *Anſer Capitolinus;* juſtly ſo called, for a *capital anſwer* it was. 'Hold, Sir,' ſays the

parſon; 'you miſconſtrue the Latin. *Anſer*, I remember, is the Latin for a *gooſe;* but *Capitolinus*, Doctor, muſt be tranſlated *capital;*' addreſſing himſelf to his worthy hoſt acroſs the table, who, by the bye, felt a more than *Roman* attachment for the fowl, and was at that moment lacerating and maſticating a very fine gander. '*Capital gooſe* certainly it is,' exclaimed he.—His gueſts, underſtanding this as his learned deciſion on their queſtion, bowed in ſilent acquieſcence."

The tale requires no comment: the Roman attachment of the reverend Doctor FOR the fowl, and the ignorance of his brother of the cloth, are ſufficiently expreſſive. I would only ſuggeſt, that if with ſuch "ANEDOTES, BON MOTS, &c.," the readers of the Satiriſt can be entertained, the laborious compilation of Mr. Joſeph Miller is a much cheaper and more copious repoſitory of fun.

The Satiriſt may probably boaſt himſelf on the ingenuity of his figurative language, when he ſays, "the guilt of the *original ſin* does not reſt with the preſent members of the Academy, though the work of *redemption* may." Are thoſe words printed in italics to aggravate the blaſphemy of the alluſion, or to point the witticiſm of the writer? The ſtory of the pig feeder who ſtarved his pigs on the Sunday rather than violate the commandment, may amuſe the faſhionable patrons of Sunday riot: in the advocates of Sunday religion it is a contemptible ſneer. The letters from Cambridge may, perhaps, be explained: their conſequence, if not their deſign, is obvious. A principal character in the frontiſpiece, a caſſocked harlequin, would be well worthy of the editor of the Caricature Magazine, with whoſe monſtrous production "Solomon in all his glory," the publiſher, thinks proper to amuſe the public age.

Theſe remarks, Mr. Editor, are ſuggeſted by the curſory peruſal of a ſingle number of a work of which I have heard much praiſe, and from which I hoped to derive ſome entertainment. They are offered to your conſideration, to warn the public on a point of momentous importance, the nature of thoſe ephemeral publications, whoſe gaudineſs corrupts the taſte and whoſe want of principle debauches the morals of the riſing generation. That the taſte of the age is pitiably depraved, its opinions blaſphemouſly erroneous, and its manners of more than Pagan wickedneſs, we can all lament; and we may eaſily diſcern one cauſe in the poiſonous popularity of that hoſt of publications, which eſtabliſh their reputation by defying eſtabliſhed authorities, by inſinuating infidelity, and libelling the clergy. One antidote for the evil, Mr. Editor, belongs to you: the Review of Reviewers was part of your original deſign, your frequent neglect of which has encouraged their inſidious attempts. Let then, I beſeech you, let every periodical work receive from you its due correction; let your vigilance riſe in proportion to their virulence; ſpare not even a fallen foe: but be, however the adverſaries of moral, political, and religious truth increaſe, the Antijacobin, the inflexible champion of the Conſtitution in Church and State.

Believe me, Mr. Editor, with the moſt cordial reſpect, your's,

June 10, 1808. CLERICUS.

WE fully concur in the juſtice of our correſpondent's animadverſions on the *general inference* which MELANCTHON has unguardedly, if not wickedly, drawn from a *particular fact*; and we cannot but expreſs our ſurpriſe that the Editor of the work in which the article was inſerted ſhould have ſuffered it to eſcape his attention. We want words to convey a juſt notion of the indignation which we feel at the horrible conduct of the Herefordſhire prieſt, at the diabolical profligacy of his patron, and at the unpardonable ſupineneſs of thoſe who, being acquainted with the fact, neglected to prefer their complaints to the only authority competent to take cognizance of it, and to inflict the proper puniſhment on the offender. It is a duty which MELANCTHON owes to ſociety, to the clergy, and to himſelf, even now, to ſupply the Biſhop with the evidence of the tranſaction to which he has thus called the public attention. If this appeal be made, and the offender *then* paſs without puniſhment (which we conceive to be impoſſible), the buſineſs will become a fit ſubject for public diſcuſſion; and, if we are ſupplied with the neceſſary facts, we pledge ourſelves to inveſtigate the matter without fear and without reſerve. We have long been apprized of the diſgraceful profligacy of the *patron* here adverted to; we have heard of his election orgies at Hereford and elſewhere; of his locking the door of the room after dinner, and giving obſcene toaſts, and having obſcene ſongs ſung, in the preſence of clergymen; and we have been aſtoniſhed, beyond meaſure, at his conſtant eſcape from that chaſtiſement which he has ſo often and ſo richly deſerved.

Having ſaid this, and our correſpondent will not queſtion our ſincerity, it is but juſtice to add, that the general conduct and tenour of the publication which he has cenſured are highly laudable and ſalutary; and that we are perſuaded, if he will peruſe all the numbers of it which have appeared, he will agree with us, that its conductors merit the thanks of the public for their firm, vigorous, and able correction of the vicious and the profligate, however high their rank, however exalted their ſtation.—EDITOR.

QUAKERISM.

TO THE AUTHORS OF THE ANTIJACOBIN REVIEW,

IN your laſt number but one [three] (117, p. 292) there is an incidental mention of the Quakers, on which you will, perhaps, ſuffer a well-wiſher to the cauſe of Chriſtianity, by whomſoever advocated, to make a remark. "By Chriſtianity we mean," ſay you, "that ſyſtem of faith, thoſe doctrines, thoſe ordinances, and thoſe precepts, which were delivered by Chriſt and his Apoſtles; including of courſe the account which Chriſt gave of himſelf, and which his Apoſtles gave of him. All who do not believe in theſe may be, whatever elſe they may pleaſe to call themſelves, but moſt certainly are not Chriſtians, and therefore we contend that Quakers are not Chriſtians." If this

paſſage be not defective through the fault of a tranſcriber who has omitted (after the word "theſe") the words "according to the interpretation by us received and held," it is at leaſt greatly ſo in the argument. You take it for granted that the Quakers do not believe in the ſyſtem of faith, the doctrines, ordinances, and precepts of Chriſt and his Apoſtles; nor in their hiſtory, as delivered in the New Teſtament. But it is preciſely *as there delivered* that the Quakers ſay for themſelves that they do believe in all of them; as is abundantly ſhewn in their lateſt publications. Something more, therefore, was neceſſary to eſtabliſh your concluſion "that Quakers are not Chriſtians."

As you are pleaſed to ſay, in the third page following, that "it is eaſier to aſſert than to prove," and that "any blockhead may dogmatize, but it requires ſome ſenſe to reaſon," I ſhall forbear to aſſert here, in oppoſition to you, that Quakers *are* Chriſtians; ſince I cannot tell at what length you may be willing to permit me to reſcue myſelf from this epithet. Yet methinks, in the preſent ſituation of things, a little time would not be miſpent in candidly examining the queſtion, whether the Quakers, how much ſoever differing from the Church of England on the point of ordinances, do not yet profeſs ſo much of her "ſyſtem of faith," and practiſe ſo much of Chriſtianity, as to render it very ſafe, as it certainly would be more charitable and conciliating for you to beſtow upon them the appellation of fellow-Chriſtians. What you would loſe by this conceſſion I am at a loſs to diſcover; and I am certain that the real intereſts of Chriſtianity are injured, not promoted, by a needleſs ſtiffneſs and harſhneſs towards thoſe whom we conclude to be in error.

H.

When our friend H. ſhall have explained the notions of his ſect reſpecting the ſacraments of *Baptiſm* and the *Lord's Supper*, and on ſome other points on which they differ from the members of *all* eſtabliſhed churches, we ſhall be better able, perhaps, to decide on the validity of his right to call upon us for the retraction of *errors*.—Editor.

MISREPRESENTATION ON THE REPORT OF LORD ELDON'S SPEECH ON THE LOCAL MILITIA CORRECTED, AND THE DEPUTY LIEUTENANTS VINDICATED.

IN the preſent awfully momentous criſis it cannot excite ſurpriſe that the ſlighteſt breath ſhould violently agitate the public mind, and that alarm ſhould be awakened in every boſom by circumſtances apparently trivial. Men of all deſcriptions await with trembling ſolicitude the deliberations of Parliament, to whoſe debates they naturally look while meaſures, upon which the fate of empires hang, are under diſcuſſion. Every expreſſion there uttered is weighed with minute accuracy; every alluſion awakes ſuſpicion, and diſſeminates terror: the ſtudy of politics is univerſal, "denſum numeris bibit aure vulgus;" all ranks are indeed intereſted; none ſo high or ſo low

as not to be affected by the preſent commotions. In every ale-houſe through the kingdom are the public papers read and diſcuſſed; they are the vehicles through which information is conveyed. Some ſtentorian orator, for the edification of the unlearned, reads, and comments as he reads, to the gaping multitude; and, as inclination leads, he either rouſes the fears, or quiets the alarms, of the liſtening crowd, who moſt certainly form their judgment and opinion from what they learn under the influence of theſe papers. Well aware of this, faction is buſy to invent, and to calumniate; and indulging in miſrepreſentation by the moſt ſedulous induſtry, to excite diſtruſt and create diſmay in the mind of the timid and the wavering.

The Local Militia Bill is now the general theme, the ſubject of univerſal diſcuſſion, for it reaches all: objections to the meaſure are daily increaſing; objections, not ariſing from want of loyalty or patriotiſm, but in ignorance; which are much increaſed by the vehement ſpeeches of oppoſition, who ſeek to miſlead, and delight to inflame. Nothing can reconcile them to this ſcheme, nothing can allay the uneaſineſs experienced by the mechanic, the manufacturer, and the peaſant, upon this occaſion, but an implicit confidence, a full reliance on the impartiality, the integrity, and unbiaſſed equity of thoſe gentlemen who regulate the ballot by which the men who conſtitute this militia are choſen. Opinion is like the ſword of Damocles; it hangs ſuſpended by a hair. Woe be to him by whoſe malice or inadvertency the hair is ſnapped. The falling weapon will inflict a mortal wound. Public tranquillity in a great degree depends upon the frail tenure of public opinion, and if the character of the country gentlemen becomes ſuſpected, much ſevere miſchief will enſue. They are now looked up to with full aſſurance: if that be diminiſhed or impaired, it will be impoſſible to raiſe the local militia without creating diſturbance throughout the kingdom. Many even well affected regard the meaſure as a conſcription, which if rigorouſly and *perſonally* enforced would be pregnant with ruin to themſelves and family; but while the union of many by pecuniary ſacrifice relieves the individual, they ſubmit without a murmur, cheerfully ſubſcribe to procure voluntary ſubſtitutes for thoſe upon whom the lot has fallen. Patriotiſm ſtills the voice of diſtreſs from a conviction of the wiſdom of their rulers, and of the neceſſity of ſome great ſacrifice upon the preſent occaſion. Patriotiſm would, however, be ſilent, and diſcontent loud, was it not generally known that the ballot is fairly and honourably conducted by thoſe ſuperiors among whom the ſubſcribers reſide, whoſe probity and whoſe affectionate regard for their welfare they have long experienced. Under the influence of theſe ſentiments the people retire to their labour, without one lurking ſuſpicion, or idea of diſtruſt; and yield to the hard neceſſity of the times without a murmur.

How, then, will the ſpeech of one of his Majeſty's confidential ſervants, as reported in "The Courier" of the 18th inſt., ſcatter diſmay throughout the land! It will ſhake, if not utterly ſubvert, this confidence; it will deſtroy that firm opinion, which, as before

advanced, now reſts ſecurely upon the independent gentlemen of each county, who are acting as Deputy Lieutenants; under whoſe immediate inſpection, by whoſe attentive care, and perſonal examination, the ballot is conducted. Sir, the perſons to whom this is entruſted are men of the firſt rank and higheſt reſpectability in their ſeveral counties; who voluntarily ſtep forth, and dedicate gratuitouſly their time and talents to the public ſervice. They are men of education, who cheerfully undertake the offices which they conſcientiouſly diſcharge; theſe men are well aware of the ſacred truſt delegated to their hands; they know they are the guardians of the poor, the ſhield and buckler of the needy; they are not, therefore, contented with the mere ſuperintendance, with only perſonal ſervice, but they conſider it as their duty to exert their powers, ſo to regulate and arrange the public buſineſs, that, like the chaſtity of Cæſar's wife, their integrity cannot be ſuſpected. I ſpeak, Sir, from experience, and aſſert from knowledge, that in many counties (ſurely it may be ſaid in all) this buſineſs is not truſted to hired clerks; is not managed by perſons open to temptation, or who could be induced by any means to connive at fraudulent practices in the balloting, ſo that contrivance might reach thoſe who have not joined in the inſurance which Lord Eldon is made by "The Courier" to inſinuate. Malice nor fraud can have nothing to do in the ſelection by ballot, which chance, and chance alone, under proper controul, directs.

Sir, it was the miſtake of the Editor, not the inſinuation of Lord Eldon, which has done this miſchief. It is a libel upon his Lordſhip to ſuppoſe that he could ſtigmatize the gentry of England with ſuch a breach of public truſt; it is impoſſible he could mean to include them in a general cenſure, marking them as objects of diſtruſt and diſlike to their neighbours, repreſenting them as capable of the moſt iniquitous fraud. The report of "The Courier" as to his Lordſhip's Speech deſerves not a moment's credit; it behoves, however, the editors of that paper to ſnatch the earlieſt opportunity of correcting the miſrepreſentation, and to apologize to the country for the miſchief which their miſtake may have occaſioned. No time ſhould be loſt; the evil ſpreads rapidly; the explanation ſhould be explicit, the apology immediate; and then, if the Lord Chancellor, with his wonted candour and liberality, can pardon the libel iſſued into the world againſt his fair fame, the public may be induced to forgive the miſtake.

Sir, it appears to me very important that Lord Eldon's Speech, as reported in "The Courier," ſhould not paſs unnoticed; it muſt be done directly, or the idea will have gained ground; and the notice ſhould be generally diffuſed. What vehicle ſo extenſive in its circulation as the Antijacobin? Your inſertion of the above, therefore, will oblige your old friend,

SALOPIENSIS.

PAPAL GODDESS.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

I OBSERVED in your laſt month's Review that you quote, from "Brother Abraham's Anſwer to Peter Plymley," a long ſtring of charges againſt thoſe whom the author calls the gods of Popery; and among the reſt, that "Miſs St. Clara, the chère amie of St. Francis, either gave to or received from St. Francis the venereal diſeaſe, ſo bad that ſhe died with it."

I ſhould hope that you will rejoice in the opportunity I now give you of contradicting this calumny, which is as abſurd as it is atrocious. The fact is, that St. Francis died on the 24th October, A.D. 1226, and St. Clara on the 11th Auguſt, 1253, leaving an interval of nearly twenty-ſeven years, which renders this charge *impoſſible* to be true; to ſay nothing of the ſlight anachroniſm of making this diſeaſe exiſt in Europe in the thirteenth century, when the fact is that it appeared for the *firſt* time in Europe in 1494.

Having never before even heard of the greater part of the other *gods* mentioned in the ſame article, I can ſay nothing, except that, in my opinion, the ſtories about them are entitled to about as much credit as the one above alluded to.

I am, Sir, your's,

JOHN PITCHFORD.

Norwich, July 11, 1808.

RICHMOND HILL.

TO THE EDITOR.

Sir,

"Sat ſapienti."

AS a ſpeculative obſerver, I have lately read, with perfect conviction, your impartial and diſcriminative review of a poem, entitled Richmond Hill. I am therefore induced to ſubmit, with becoming deference, that an orthodox divine, it is preſumed, ſhould moſt ſcrupulouſly avoid being deemed a Mac-ſarcaſm or a Mac-ſycophant in his poetical effuſions: for every diſpaſſionate reader of common ſenſe cannot but conſider praiſe undeſerved as ſatire in diſguiſe; more eſpecially if the alluſive flattery is ſo groſs and palpable as to exceed not only credibility but even credulity.

CENSOR.

TO THE EDITOR OF THE ANTIJACOBIN REVIEW.

Sir,

AS you have given a brief but tolerably accurate ſketch of the population and phyſical ſtrength of Spain in your laſt Review, I ſend you the encloſed itinerary of the principal great roads from Madrid to the chief towns of the provinces, which will be found very conve-

nient by all perſons reading the newſpapers of the day. Many of the diſtances are ſtated from actual admeaſurement, others are taken from the computed leagues of the country as eſtimated for the march of ſoldiers or hire of travelling horſes, ſome of which have been corrected from the obſervations of the late M. Mechain, in his trigonometrical ſurvey of Spain, in which he was employed as well as in meaſuring a degree of the meridian in that country ſome time before his death at Valencia in 1805. But as the country is very mountainous, and conſequently the roads very crooked, no geometrical ſurvey of the diſtances between the chief towns, as deduced from maps, can deſerve the leaſt attention; on the contrary, there are many places where the linear diſtances and the actual length of the carriage roads differ at leaſt one-fourth. I ſhall only obſerve that the nominal or common league of Spain is not leſs than four Engliſh miles, and that frequently the diſtance between villages eſtimated at a league varies from $3\frac{3}{4}$ to $4\frac{1}{2}$ Engliſh miles.

Your's, &c.

A TRAVELLER IN SPAIN.

Badajos															
165	Barcelona														
93	100	Burgos													
60	177	154	Cadiz												
47	131	118	39	Cordova											
67	138	122	52	20	Granada										
61	120	108	56	14	14	Jaen									
83	134	32	135	98	110	96	Leon								
63	102	54	102	64	68	54	55	Madrid							
97	88	112	98	50	50	38	114	59	Murcia						
110	158	56	161	124	136	122	26	82	139	Oviedo					
123	67	38	160	124	120	112	60	60	102	86	Pamplona				
120	176	89	181	140	160	140	58	106	159	56	123	Santiago			
37	150	140	23	22	35	32	112	88	68	138	148	156	Seville		
51	114	66	88	5	54	41	68	12	53	92	72	112	76	Toledo	
110	55	86	120	74	73	64	107	51	32	133	72	157	99	59	Valencia
113	52	52	134	100	105	92	86	50	80	111	27	125	125	62	46 Zarag

This table repreſents the number of leagues between all the capital towns of the provinces, or, as they are uſually called, kingdoms, and the metropolis or court of Spain, MADRID. If it is deſired to know the diſtance between Badajos and Madrid, the angle of the column under the former, and immediately oppoſite the latter, gives 63 leagues, or 252 Engliſh miles; if from Badajos to Zaragoſa, we find 113 leagues, or 452 Engliſh miles: and ſo with all the others.——N.B. The diſtances in this table are taken on the carriage roads, and not the bridle roads, which are ſhorter, more mountainous, and generally impaſſable to any thing but aſſes, mules, ſheep, or black cattle.

Route from Madrid to Bayonne; CARRIAGE ROAD:—From the gate of St. Vincent, Madrid, by the bridge of Segovia to Arabaca 1 league, to Las Rozas 2, Bridge on the Guadarrama 1, Galapar 2, Guadarrama 3, Los Molinos 1, Venta de Santa Cathalina 1, Venta de la Fuenfria 2, ditto de Santillana 2, to Segovia 1; total 16 leagues. From SEGOVIA by the Venta de Lobones 1, Santa Maria de Nieva 4, Santi Yuſte de Coca 3, Olmedo 3, Valdeſtillas 3, to VALLADOLID 4; total 34: to Cabezon 2, Venta de Trigueros 2, Duenas 2, Calabazanos 1, and Palencia 1; total 40. From PALENCIA to Magaz 2, Torquemada 2, Quintana de la Puente 2, Venta del Moral 1, Villodrigo 1, Venta del Pozo 1, Villaneuva de las Carretas 2, Celada del Campo 1, Eſtepar 2, Buniel 1, and Burgos 2; total 57. From BURGOS to Rubena 2, Monaſterio de Rodillas 2, Santa Olalla 1, Briebieſca 2, Cubo 2, Santa Maria 1, Ameyngo 2, Miranda de Ebro 2, Puebla 3, and Victoria 3; total 77. From VICTORIA to Elorriga and Arbului 3, Galarreta 2, Segama 3, Segura 1, Villa Franca 2, Legorreta 1, Alegria 1, Toloſa 1; total 91. From TOLOSA to Villabona 1, Urnieta 1, Aſtigarroga 2, Oyarzum 1, Irum 2, St. Jean de Luz (firſt town in France) 4, BAYONNE 4; total 106 leagues, or 424 Engliſh miles. There is another carriage road, but neither ſo good nor ſo agreeable, which makes the diſtance from Madrid to Bayonne only 90 leagues, paſſing direct to Burgos (only 41) and Victoria (20), which amount only to 61 leagues inſtead of 77, as here reckoned by this grand road.—N.B. *Venta* ſignifies an inn detached from any village or town on the road.

In addition to this great road leading from the weſt coaſt of France to Spain, there are two roads in Navarre over which an army could paſs in ſummer from Bayonne to Pamplona; one by Maya, St. Eſtevan, and Lanz, about 15 Spaniſh leagues; the other much more practicable for carriages paſſes from Pamplona by Zabaldica, Eſpinal, and Ronces Valles to St. Jean Pie de Port in France, 15 leagues from Pamplona and 8 from Bayonne. In Arragon a bridle road paſſes from Jaca by Canfranc to Urdos and Oleron in France: carts can alſo paſs this road in ſummer; but from Iaca to Zaragoſa there is a good carriage road. In this province there is alſo a paſs by which troops might enter the reſpective countries between Caſtel Leon in Spain and St. Beat in France. The laſt and beſt road into Spain is from Perpignan by Bellegarde, a ſtrong French fortreſs, to Junquera

(the firſt Spaniſh town), the fortreſs of Figueras, Gerona, and Barcelona, about 30 leagues from Perpignan, and only 26 from Bellegarde, the laſt French town. Thus we ſee that there are not leſs than ſix different places by which troops might paſs the Pyrennees in ſummer, provided that no other difficulty exiſted than merely traverſing the mountains. In winter there are only the two great roads by St. Sebaſtian and Perpignan which could be conveniently paſſed by troops. Had the Spaniſh patriots, however, poſſeſſion of theſe paſſes, they might then bid defiance to Buonaparte; as they would then be perfectly able to prevent all his countleſs hordes from entering their country, and thoſe who are already in it muſt fall a ſacrifice to hunger and the juſt vengeance of the inhabitants. It is to be regretted that they did not think of ſeizing theſe paſſes before they attempted to give battle to the French armies, which are daily becoming more numerous by reinforcements, and which the poſſeſſion of theſe places could have completely prevented by a very ſmall number even of the peaſantry.

Grand Route from MADRID to CADIZ, by the *Sierra Morena*:—From Madrid to Valdepenas in La Mancha; from the gate of Toledo to Valdemoro 4 leagues; to Aranjuez 3 (a royal ſeat, 7 leagues from the metropolis), Ocana 2, Dos Barrios 2, La Guardia 2, Tembleque 2, Camunas 5, Ventas de Puerto Lapiche 2, Villahurta 2½, Venta de Quelada 3 (here the river *Guadiana* diſappears, and runs 7 leagues unde ground), Manzanares 2½, Venta de Averturas 2, Valdepenas 2; total 34 leagues (136 Engliſh miles). From VALDEPENAS to La Hermita and Venta de las Virtudes, 3 leagues.

[To be continued.]

CORRESPONDENCE.

THE very juſt and laudable obſervations of "A Warm Friend to Virtue and Decency" on the dangerous ſentiments uttered by pleaders in *crim. con.* trials arrived too late for inſertion this month. While men of learning and talents can be found *mean* enough to *hire* their tongues to defend perfidious licentiouſneſs, and while treacherous adulterers, after betraying the confidence of their *friends* in the moſt delicate point, are ſtill recogniſed as men of honour, and allowed to enjoy the ſame franchiſe as men of probity and honeſty, it is not ſurpriſing that female chaſtity, character, and happineſs, ſhould be eſtimated according to the amount of the expence of a proceſs of law.

"*Candidus*" is under examination.

The "Lines" on the Portrait of the Right Hon. C. L., alſo thoſe on "The Liberal Lord," with ſeveral other communications, ſhall appear in our next.